THE
Solace of *SION*, and Io[illegible]
IERVSALEM:
Or consolation of Gods Church in [illegible]
latter age, redeemed: by the preeching of [illegible]
Gospell vniuersallie.

Beeing a Godly and learned exposition [illegible]
Lxxxvij. Psalme of the Princelie Pro[illegible]
Dauid: *VVritten in Latine by the reuer[illegible]*
Doctor *Vrbanus Regius*, Pastor of
Christes Church at Zella in
Saxonie. 1536.

Translated into English by Rich[illegible]
Robinson Cittizen of
London. 1587.

IOEL. 2. VER. 32.
But whosoeuer shall call vpon the name of the Lord [illegible]
saued: For in Mounte Sion *and in* Ierusalem
shall be deliuerance as the Lord hath [illegible]
and in the remnant whom the
Lord shall call.

AT LONDON,
Printed by [illegible]

Psal. 45.
Regina a dextris Dei. &c. vers. 9

Rex concupiscet decorem tuum. &c. vers. 11.

Psal. 113.
Qui facit mulierem orbam habitare cum familia sua, matrēque filiorum lætam foro vers. 9.

Ephes. 2. *Qui Structor Ecclesiæ est, Angularisque Lapis,*
Psa. 1. He. 9 *Rex* Sion *& Salem, Leo Iudæ, Flosque Iessæ.*
Esay. 49. *Nutritiosque creat Reges, Nutricesque Reginas,*
Ecclesiæ suæ, protegat (inquam) Christus
Reginam Elizabeth, *Scuta & Regalia sua*
Liberæ vt Saraæ *filij multi fiant :*
Gallat. 3. *Donec nos in* Sion, *Dei Ciuitateque Viui*
Heb. 13. Salem, *sic Cælesti congaudeamus omnes.*

Ciuitas London.

Ps. 101. Annūcietur in Sion

eius in Ierusalem ver. 26

nomen Domini, & laus

Esdras. 5. *Ex omnibus Ciuitatibus edificatis (O Deus) san-*
ctificasti Sion tibimetipsi.

To the Right Worshipfull, Sir *George Barne Haberdasher, Alderman, Knight, Maior of* the City of London, in an. 1587. and at this day President of S. Thomas Hospitall in Southwarke, Grace, Mercy, Peace and plenitude *of Temporall and eternall Beatitude, in Christ Iesus our Lorde and Sauiour euerlasting.*

KNowledge of God by his holy wyll, worde and workes omnipotent conceiued, Fayth in his heauenly prouidence, presence and promises al sufficient perceiued, and obedyent thankefulnes for his inestimable bounty, benifits and blessings permanent receiued (right worshipfull, and reuerend in the Lord) as they are three most excellent plantes of diuine vertue, of whose fruite if our first Parentes in Paradise, had taken, tasted and disgested aright, (as they did of a contrarie) not onely their solace there had beene without Sorrow their ioy without annoy, & their lyfe wout death, to the inspeakable solace & infinite ioy of the eternal God their creator: But also both they and all their posterity had beene freed from the thraldome of Sathan, sinne, Death and Hell from time to time, euen for euer. For thereby in steede of knowledge, wilfull boldnes, for want of faith, incredulity: and for obedient thankefulnes contemptuous ingratitude caused liberty to be turned into thraldome: pleasure

into paine, proſperity into aduerſity, health into ſickneſſe, life into death, and bleſſings into curſings: Albeit the ſame our omnipotent Creator, mercifull redeemer & gratious ſanctifier, according to his holy wyll, word and work, by his heauenly prouidence, preſence, and promiſes by hys bountye benefites and bleſſings, afterwardes (finding better fruits of knowledge, repentance, faith, and obedience in them) comforted and confirmed both the ſame, our firſt ſinfull parentes and theyr ſeede after them vyz. *Seth, Enos, Kainan, Malaliel, Iared and Enoch* with long and happy dayes vpon earth. Of which ſeauen *Enoch* eſpecially euen aliue (the reſt of the fathers beholdinge the ſame) was from thence tranſlated into heauen, not onely for a repentance vnto the nations in this lyfe but alſo to ſiguify the immortality of the bodyes and ſoules of the Lords elect after this life euerlaſtingly: And hereupon the beſt approoued Interpreters & writers gather that as the Lord in ſixe dayes created the world, & reſted the ſeauenth day: ſo the ſame ſhould eudure ſix thouſand yeeres, & the ſeauenth thouſand, ſhould be the Saboth of eternall reſt. And as the firſt ſix fathers from *Adam* to *Enoch* dyed by courſe of nature, and the ſeauenth was tranſlated aliue into heauen, ſo during the firſt 6000. yeeres death ſhould raigne in the world but in the 7000, ſhould begin the bleſſednes of life in the worlde euerlaſting.

Anno mundi, 1000, Here then conſequently (after *Enoch*) we now for our time haue great cauſe of conſolation. To remember how yet in the firſt age, God calling *Noah* (a reſt or ceaſing) with his famely into the Arke and they obediently entring were ſaued, when all the world beſides were conſumed Gen. 6, And how

in

in the second age of the world, *Shem* (the renoumed) of whom the first Iewes came & *Iapheth* (enlarged of whom the first Gentiles came, both the sonnes of the same *Noah*, should (beeing blessed) ioyne hands together towards the buildmg of the earthly *Sion* and heauenly *Ierusalem*: when their brother *Cam* (crafty) for his disobedience was accursed, Genes, 9. And his children the Cananites an idolatrous and wicked people were confounded in their presumptuous buylding of the earthly *Babel*. How also the second age expired, and in the 23. yeere of the thyrd beginning, *Abraham* (the father of a multitude) being called by God out of the city of *Haran* in Mesopotamia, into Palestine, euen there amongest the infidels receyued the promise concerning Christ incarnate of hys seede: that the world should by hym recouer the blessinges that it lost through *Adam*: Genes, 12. Which was by the will of God more amply perfourmed in the Lords couenant vnto Dauid (beloued) of the trybe of *Iuda*, the yongest son of *Isay*: Who from keeping of sheepe being called to be a kyng ruled in *Sion* and in *Ierusalem* with great solace and ioy of his people: a Conqueror of theyr enemyes, a comforter of theyr friends, and as a princelye deuyne Prophet, the Lords annoynted, receyued the effectuall promise concerning Christ incarnate to come of his seed, and hys sure & safe stabilitye of hys euerlasting kingdome. 2. Sam, 7. And though hee buylded not the Lord a materyall Temple, yet hee endeuored most religiously to aduance Gods glory in hys congregation with deuine seruyce & worship, according to the holy wyll of the Lord, solemply celebrating the same with heauenly harmony of sacred songes, and with Psalmes of prayer

Anno mundi, 2000.

and praise: appointing *Asaph*, *Haman*, *Idithū*, & the sons of *Korach*, most skilfull Musitions, to playe vpon and sing to melodious instrumentes, with sweet solace and ioy in the Lord. After whom *Salomon* (peaceable) his son succeeding being appointed of the Lord, to buyld and beautify the temple, for religion, wysedome, welth, power, and prosperity, incomparably florished at the first: But in hys elder yeeres forgetting God and falling vnto Idolatry, he procured Gods displeasure, the hatred of hys enemyes and decay of his kingdome. And in the third age the Lord thinking vpon his promise made vnto Dauid aforesayd, by his prouidence ordayned the most godly, wyse, prosperous and victorious kings of *Iuda*: as Asa, Iosaphat, Ioathan, Ezechias, and Iosias, and after them, Cyrus, Darius, and Artaxerxes, kings of Persia: with Zerubbabel, Nehemias, and Esdras, theyr helpers to builde the Lords house, destroy all Idolatry, bring the people out of Babilonicall thraldome, and set them forwards in the way of the promised heauenly *Sion*, & Ierusalem. In whose dayes also the Lord stirred vp his holy Prophets Esay, Ieremy, Ezechiell, Danyell and the rest to pronounce vnto the Nations hys holy wil, word & works, to preach vnto al true beleuers his prouidence, presence, & promises in hys church & kingdome by Christ, and his Gospell of euerlasting saluation. In the fourthe age of the world (for the accõplishment both of the law and the Prophets) Christ Iesus the son of God came into the world for the saluation of all true beleeuers: whom the very Gentiles of the east, at hys first comming acknowledged & worshipped: the Iews afterwards scatered here and there among the gentiles, and many of theyr rulers beleeued in hym.

Anno mundi 3000, Regni Asa. 10

Though

Though the Phariſes, Scribes and Hipocrites wyth other wicked Iewes deſpiſed his doctrine and perſecuted his perſon, and his Apoſtles alſo: of whom the denying Peter, a penitent Paſtor amonge the Iewes: and the perſecuting Saule a conuert Paule among the Gentiles, were alſo mighty meſſengers & workmen of theyr maiſter Chriſt, when with thē, the other apoſtles & many chriſtian Doctors, Martirs & mēbers of the primatiue church, (vnder 12. perſecutiōs for the ſame cauſes & effects,) liued & died the faithful ſeruants of Chriſt, and inheritors of the promiſed heauenly *Sion* and Ieruſalem. And as euen in that age the Romā Antechriſt began his kingdome to cōſtitute manstraditions aboue Chriſts inſtitutions: whom Tyrants, Epicures Sophiſters, & manifold miſcreantes vpheld & had in honor. So euen then & in the fift age of the world the lord God ſtirred vp good & gratious emperors and kings, godly ſpiritual perſons, & religious mē bers of his church, to ſettle & defend his truth and aduance the glory of his heuenly kingdom, to the ſubduing of the ſame Antechriſt. And now are almoſt 600 yeres entred into the ſixt age of the world the lord in his holy wil, word & work performinge his prouidence, preſence, & promiſes in his church & kingdom euerlaſting (by gathering the ſame out of euery nation, the faithful of his flock) who ſhall partake with him of the celeſtial ſolace & infinite ioy in the heauenly *Sion* & Ieruſalem, in the ſaboth of eternall reſt. Towards the well wiſhing whereunto (right worſhipfull, & reuerend in the Lord) like as the apoſtle Paul writ his louing ſaluations vnto the Romans, at that time the choſen church of Chriſt, and (amongſt ſome of them engrafted in the true faith before himſelfe was called) praied them to ſa-

Anno chriſti, 1.
Anno mūdi, 3970.

Anno chriſti, 1004,
Mundi, 5004.

Dec 5, e 29. 91.

Rom, 16. Iute *Vrbanus* his fellow helper in Chriſt: So do I moſt humbly, and hartily, reuerently, & dutifully recõmend vnto your good worſhips godly & fauourable acceptation of this ſhort, but ſweet Pſalm this little but learned labour, publiſhed by ſo faith full a fellow helper of Paul, this *Vrbanus Regius* or kings citizen of Chriſt in our time, who as he beeing preſẽt in ſpirit, though abſent in body for two yeres, ſent the ſame in latine as a token of remembrance vnto the worſhipfull Senators of Hamborow, his friends: So (I a poore citizen of London, & wel willer of your good worſhip my good benefactor.) doe once more dedicate and conſeerate this my tranſlation of the ſame. *In perpetuam Mnemoſinam promptitudinis mea in præcatione & praxi pro pietate tua.* And ſo hũbly beſeeching your good worſhip to accept my poore good will in ſo ſmall a ſubſtance, though great in effect I hartely praye for the happy & long encreaſe of Gods benefites and bleſſings vpon this City terreſtiall: and for the godly members therof with Chriſt the immaculate Lambe, his angels, elders, & thouſandes thouſandes of his elect. Vnto whom with the father and the holy Ghoſt, they inceſſantlye ſhall aſcribe all power, and riches, and wiſedome and ſtrength, and honor, and glory, and praiſe. For euer, and euer. So be it. At London in S. Sepulchers pariſhe this 31, of December, 1590.

Reuel, 5.

Your worships humble Orator.

Richard Robinſon.

The Lxxxvij. Pſalme, according to the Hebrues.

VVhereof the Title is attributed.

A Pſalme or Songe of the Sonnes of *Korach.*

AVGVSTINE ſaide well, that this Pſalme was very breefe in circumſtaunce of wordes, but greate in ſtubſtance of all the Sentences. For, wheras it hath but ſeuen verſes onely, yet notwithſtanding it deſcribeth profoundly the Churche of Chriſt, the heauenlie Ieruſalem, the ſpirituall Sion, as the fruitefull Mother both of the Iewes and Gentiles: what a one and how large ſhe ſhall be, when as ſhe ſhall not onelie haue Citizens from among the Iewes, but from among the Gentiles alſo, throughout the whole worlde. And out of this Pſalme learne we that Article of our fayth, I beleeue there is one Catholike holy Church, the communion of Saintes: And I ſuppoſe thys is euen very ſpecially

Tomo 1. operum ſuorum interpretante Pſalmos.

necessary for this our age, that we may exactlie learne, and daylie handle thys Article out of the holie Scriptures, least wee be suduced by the Annabaptistes and Chiliastes of our time, carnally vnderstanding the predictions of Prophets concerning the Church: eyther els be caried away, with admiration of their glorious and statelie Titles, who at this day thrust forth vnto Christians, the inuentions of mans brayne, for, and in steede of the true worshipping of GOD, vnder pretence of the Churche: As if the Churche (of whome we daylie make mention in the Apostles Creede) were either a worldlie policie, or the Author of infinite traditions, which at this day, false and tyrannicall teachers of thys latter age, doe cast (as it were snares) vnto the consciences of Christian people, (lyke as the Prophet Ezechiell in his 13. Chap. speaketh of those deceiuers) That they might slay the Soules of them which die not, and giue life to the soules that liue not: in lying to my people, which beleeue their lies. Verse 19.

A certaine sect which beleeued that Christ shold raygn 1000 yeeres onely.

Chiliastæ in Egipto exorti. Anno mundi. 261.

Anabaptist. in Germania. Anno christi. 1534

The

Her foundations are vpon the holy Hilles:

Verſe 1. The Lord loueth the gates of Syon more then all the dwellinges of Iacob.

PAule the Apoſtle wrote in 1. Cor. 10. That all things hapned to the Iews in Type or Figure (as it were) vnto a People Tipicall or figuratiue: wherefore wee will herehence enter our purpoſe, from the Type vnto the trueth, and from the ſhaddowe vnto the Light it ſelfe. What notable thinge ſoeuer is anywhere in the Scripture mentioned, as touching Sion, Ieruſalem, Iuda and Iſrael, what ſo diuine promiſes of Chriſt and his euerlaſting kingdome, are any where ſet down) all this dooth the carnall people of the Iewes referre vnto themſelues, and the earthly Sion and Ieruſalem. Wherfore in theſe and ſuch like propheſies, the Iews notably flatter themſelues, and moſt arrogantly diſpiſe the Gentiles in comparison of themſelues. Becauſe as S. Paule ſayth 2. Cor. 3. Thoſe Gentiles haue the couering vntaken from their hearts, as in the reading of the olde Teſtament, and the Kingdome of God is taken from them. They alſo erre not knowing the Scrip-

The ſhadow of the Lawe without fayth, cannot be vnderſtoode.

tures, neyther shall the Veile or couering of their vngodly ignorance be take away, except they bee first conuerted vnto the Lord. verses 14. 15. 16. So as (whiles they imbrace not Iesus of Nazareth, for their true Messias or Sauiour, fore-promised in the Law and the Prophets, and sent vnto vs from God, in the last worke of yeeres which Daniell declareth, Cap. 9. vers. 27. but imagine themselues an other Sauior or Sacrifice offered, I knowe not whom) it is impossible for them, to vnderstand the sacred misteries of the Gospel in the Prophets: which are not vnderstoode, but by the gouernment and guide of the spirit of Christe, who speaketh in the Prophetes. And none haue the Spirite of Christ, but they which beleeue in Christ.

Wherfore, also in this Psalme as yet, still pleasantly dreame they, of that same auncient Cittie of Syon, in time past ouerthrown and layd waste by the Romaines: and (as Daniell also witnesseth) neuer to be restored agayne. But the Church of Christ, which hath the holy Ghost, and thereby also true vnderstanding of the Scripture, knoweth indeede, that Ierusalem and Syon, was in time past beloued of God: for, at Ierusalem was the Priest-

hood

hood of ỹ Leuites, the Sanctuary propicia torie, a place dedicated for Religiõ, or true worshipping of God. that same notable treasure of sacred Scriptures, the Law and the Prophets, wherin is the Gospell of eternall salnation. And in Ierusalem was the Kings royal Throne, vpon the which should sitte that same true King of Israell, the Messias which was to bee borne of the seede of Dauid: but, all this should come to passe in a certaine other order, then other kings had their gouernment.

In this Syon were glorious things begun. For the same Ruler ouer Israell (Iesus Christ) came into Syon, and into hys holy Temple. Malachy 3. Therein preached hee the vnsearchable riches of his grace. Therin began he that mighty kingdome of his, by the worde of his Gospell, and by his Spyrite, which was miraculously powred vpon his Apostles in Syon. The Law and the Prophets were in that place accomplished: For, Iesus of Nazareth the son of Dauid after the flesh, ỹ true Messias, came into Syon, ryding vpon an Asses Colte, the true and eternall King of Syon: and in the same Citty, celebrated the true feast of Passouer, and were vnto the same, offered vp himselfe to God his

Mat. 21 Mark. 11. Luke 19. Iohn. 12.

Father the ful accomplishment of al figuratiue sacrifices: the Sacrifice of true redemption & the very immaculate Lambe, dyed he at the feast of Easter, for the sins of all the world: & all this did he, the alone high Preist, who with the one only oblation, purchased euerlasting redemption vnto Israell.

Esay 2. Out of Syon afterwardes plentifully issued the Gospell of Gods grace into the world by the Apostles: and the Primatiue Church, which at the first was but very small in number, went out of Syon, and dispersed her selfe into the foure partes of the world, that the Scriptures might be fulfilled, Concerning the calling of the Gentiles, vnto the grace of the Gospell. The Church (I say) knew euen the earthly Syon to be for a season, beloued and preserued of God, vntil Siloh, (that is) the promised Sauiour came into her: and out of her (by the remnants of Israell saued:) shoulde Syon, the true Church of Christe come forth into all the world, as the mother of all true beleeuers in Christe. And she also knew euen ỹ same Syon in Canaan, to haue bene a figure of the true Syon, the Church of God dispearsed throughout the world, which is the heauenly Ierusa-

Micheas. 4.

lem:

lem: as it is alſo ſayd by S. Paul Heb. 13. Ye are come vnto the hill of Syon, and to the Citty of the lyuing God, the heauenly Ieruſalem &c.

Although therfore the holy Ghoſt foreprophiſied theſe things, touching ỹ earthly Ieruſalem, and the earthly Syon, as by a Type or Figure: yet he intituled thys Pſalme eſpeciallie of the true Syon, the Church of Chriſt, which is to be gathered from among the Iewes, and Gentiles alſo: neither had he reſpect only vnto the earthly Citty, and her wals of ſtone: but vnto the ſpirituall Cittie, and her ſpirituall ſituations, and vnto farre greater matters, then the faithles Iewes could conceiue of.

The holy Ghoſt chiefly recordeth this, touching The holy Citty, the new Ieruſalem, deſcended from heauen, prepared as a Bride, trimmed for her husband Apoc. 21 ver. 2. And as S. Paul ſayth, in the former Epiſtle and 11. Chap. Heb. Hauing the foundations of the citty, whoſe builder & maker is not man alone, but God himſelfe made man. verſe 10.

The holy Ghoſt premeditated this, as concerning the true foundation of Syon. The liuely ſtone, of men indeed refuſed, but of God choſen, and had in reputation.

Ephe. 2: The foundation of the holy Citty.

Mat. 21. He forefignified the liuely ſtones alſo, builded (vppon the approued corner ſtone, choſen, precious, and liuely,) as that ſpirituall houſe, the Tabernacle & Temple of the liuing God. Yea, he prefigureth The Mountaine of the houſe of the Lord, prepared in the top of the Mountaines, exalted aboue the Hilles: whereunto the people ſhall runne, and many nations ſhal make haſte, as it were vnto a Forte of refuge, to learne the wayes of the Lord, & to walke in his pathes. Micheas 4. verſ. 1, & 2. he in whom and for whom, God hath promiſed true and aſſured benefites vnto his elect, is liuing not of this World, or an earthly perſon, but is ſpyrituall heauenly, and eternall.

By Chriſt we are numbred amõg the citizens of the heauenly Ieruſalem.

Wherfore, the elect ones of God, are not to looke after the benefites of this world, for the which we were neither Baptized, nor haue beleeued. But we muſt ſeeke for ỹ aſſured good things, vncorupt & eternall.

Auguſtinus in pſalm. 91

Undoubtedly Auguſtine ſayth verie godlilie, writing vppon the 91. Pſalme. We are not Chriſtians, but for the worlde to come. Let no man hope for the good things in this life, let no man promiſe him ſelfe the proſperitie of the world, becauſe he is a Chriſtian. No Cittie vppon earth,

(which

(which ſhall ſoone periſh) muſt we looke for, but the true Citty, whoſe wall & foundation God himſelfe is: vppon whome all the prayers of the godlie ones doe reſt, of whom, (in the exilement of this lyfe) they are continually mindefull, as of the true Countrey: to the poſſeſſion whereof, they refer and wholy bend, all the determinations and deeds of their lyfe. For they ſeeke after true glory, honor and bleſſed immortalitie, which they finde not in Citties and tranſitorie benifits of this Countrey, but in the heauenly kingdome or Citty of God. Herebence hath this Pſalme, that ſame his abrupte beginning, for hee ſayth, Her foundations, when as notwithſtanding, there is not any one word goeth before in the verſe, concerning the ſame Citty. Wherfore the Pronoune Relatiue (Her) is to be referred vnto the Church of God: which he now, not as a Gueſt or inhabitant, but as a fellow-Citizen of the ſaints and houſholde ſeruants of God, (by the ſpyrite reueyling) ſawe with the eyes of fayth, and ſore ſighed after with moſt feruent prayers: as he which knew that ther is no reſt, peace, life, nor ſalnation, without the Limits of this Citie of God. David.

Such cogitations Chriſtians haue, (whoſe

Galat.2. verse 20.

(whose conuersations are in heauen) as Paul saith, Phil.3. Who when they are rysen from the death of sin, seeke for & are carefull after heauenly things, & not earthly things. Col.3. Who also saith with S. Paule. Now liue I not, but Christ liueth in me. The world is to me crucified through Christ, and so am I to the world. Gal.6.

What manner citizens they of the heauenly Ierusalem be.

Therfore this same Citizen of the heauenly Ierusalem, meditating many things with himselfe, of the blessed City of the holy ones, (being full of the holy Ghost) burseth out into these words of this Psalme: which Psalme is a continuall testimony, of the godly cogitations of that man, concerning ỳ Article of the faith, I beleeue in the Catholike Church, the communion of Saints: for, what thing we loue from our hart, of this we think continually, and we kæpe it not in secret: but we afterwarde spare no speach, euen vnto ỳ full publishing therof, according to ỳ saying: Out of the aboundance of the heart, the mouth speaketh. Math.12.ver.34. Dauid sayde therefore, Her foundations (vnderstand of the Citty) which I loue with most earnest minde, wherin (but vnknown to me) I am yet made safe, or preserued by hope: wher in

in for euer (the Sauiour of the worlde so vouchsauing) I shall still remaine, are in the hils of holines: for so saith the Iew, we should say in the holy Hilles.

Cities of this mortall lyfe, be they fenced or defended, with howe strong so euer muniments or Bulwarkes, are yet notwithstanding builded vpon the sand: for, whatsoeuer mans hand buildeth, the same can it also cast downe. Therfore, Citizens of earthly Cities, cannot dwell in sufficient safte: all their ritches, yea life, and finally whatsoeuer they haue, are laid open to their enimies. Wherefore we rightly then say, that no earthly Cittie hath her foundation in the Hilles: for although no enimies assault the same, yet time is the consumer of things, & corruption at length wasteth those things, which haue bene in this world most strong: but the foundations of this Citty are sound, firme, & perpetuall, because they are in the Hilles.

In wordly or humaine things, nothing perpetually firme.

The holy Citty hath all thinges perpetuall, firm, & sure in the hils.

What then? are not earthly Citties also in the hils? is that Citty safe, which is situate on the hilles? Why then sayth the Lord by his Prophet Abdias, To the hils of Seyr, & the dwellers theron. The pride of thy heart puffed thee vp, because thou dwelst in the cliftes of the Rockes, whose habitation

Abdias.1

habitation is hie, thou sayest in thine hart, who shall bring mee to the ground? The Lord maketh aunswer to the bragging of the Edomites: If thou exalt thy selfe with the Egle, and make thy nest amonge the starres, thence wil I bring thee down (saith the Lord.) And surely though Ierusalem were in olde time, builded in the mount Syon and the little hilles: yet notwithstanding, it was easie to be assaulted and beaten downe of their enimies, the Chaldeans and the Romaines.

All earthly buildings, be they neuer so strong, and stablished in the hils & Rocks, are yet builded vppon the sande: because they shall in time, fall to the ground and perish. Wherefore the Prophet here speaketh of other hilles, as the Hebrue Noune declareth, which signifieth holines. Therfore those foundations are in the hilles of holinesse: that is, not in earthly hilles, but in the heauens. For the foundation which this Cuty hath, is that immouable Rock, (Mat. 16.) wheron the Church is builded, & stands to the vtmost, against the gates of hell. Whereof the Apostle mentioneth. No man can lay any other foundation, thē that which is layde, euen Christ Iesus. 1. Cor. 3. Wherfore the Apostle when hee speaketh

Carals.

Hilles of holynes.

christ is the foundation of ỹ church

speaketh of ỹ blessed Citty, sheweth openly this foundation, and sayth: Those Citizens (that is, Christians) are builded vpon the foundation of the Apostles and Prophets, Christ Iesus himselfe, being the head corner stone: in whome, what building soeuer is coupled together, groweth vnto a holy Temple in the Lord: In whō ye also are built together, to be the habitation of God, by the Spirite. Ephe. 2. ve. 20. 21. 22.

The Cittie is holy, firme, and eternall, and it hath Cittizens, euen the holy ones, as the Apostle euery where calleth them. For although they be sinners borne, yet in that Citty, they are regenerate of water and of the Spyrit: yea, They are iustified by fayth, and sanctified by the name of Iesus, and by the spirite of our God. And all things which are without this Citty, are prophane & abhominable before God. In this Citty onley is true holinesse, (as the Prophet Abdias sayth, vers. 17.) But vpon mount Syon shall be deliuerance, and it shall be holy. And the Prophet Esay declareth, Cap. 4. Then he that shall bee left in Syon, and he that shall be left in Ierusalem shall be called holy, and euery one shall be written among the liuing in Ierusalem, when the Lord shall wash the filthines of the daughters of Syon. ver. 3. & 4. Why the Citty is called holy. 1. Cor. 6 verse 11.

The

The Lorde loueth the Gates of Syon.

THis latter part of the first verse sheweth how fatherly the Lorde loueth vs, for Christes sake, the foundation of thys Cyttie, vpon whom wee are builded, as a spirituall house.

We are beloued of God, for Christs sake

The Lord sayth he loueth the Gates of Syon, (that is) the Church of Christ. For, we are beloued of God, for his sons sake, Through whō we haue obteined reconciliation: when as (before we were not yet reconciled, through the death of his son,) we were the enimies of God. Eph. 1. Rom. 5 And he loueth vs aboue all the Tabernacles of Iacob. So much as to the figure or outward shewe pertayneth, we know out of the Law of Moises, how the gates of the earthly Syon or the Cittie of Ierusalem, was so ordayned for the worshipping of God in the olde age, That it should not be lawful for any to offer sacrifice, but within the sanctuary of the citty. Deu. 12. 2 Par. 6.

Ierusalem was ordayned for diuine seruice

Wherefore, although there were many Synagogues in Canaan, and many places whereunto the people resorted by companies, yet notwithstanding Ierusalē alone had the Temple and Pallace royal of Dauid, and was called the holy Cittie, as the

Pro-

Prophet Eſay ſheweth. Cap. 52. Put on thy garments of beauty O Ieruſalem, thou holy Citty: for hencefoorth there ſhall no more come into thee, the vncircumciſed and vncleane. ver. 1. And in his 16. Cap. he ſayth, The Citizens of that Cittie are called an holy people, redeemed of the Lord. ver. 12. And this Prophet Dauid in his 78 Pſalm ſingeth, The Lord hath choſen the tribe of Iuda, the hill of Syon, whom he loued. ver. 69. All thoſe thinges which are ſpoken of the earthly Ieruſalem in figure, are to be referred vnto Chriſts Catholike Church: which ſpirituall Citty the Lord loueth aboue all the dwelling places of Iacob, which long agoe were ſhadowes and figures, thinges temporall, by which notwithſtanding the heauenly Cittie of Chriſtians (euer during) was here ſhadowed.

verſe 2. { Very excellent thinges are ſpoken of thee thou Cittie of God, alwaies.

IF we learne this verſe aright, we ſhall moreouer recite the Article of the Catholike Church, in the Symbole of our Creede daply, not vainely and without Faith: for, the Church is in this place, called the Citty of God. But ſome would ſay,

say, is not God euery where? yea euen among the Turks, why then is the Church only (that is) the Congregation of Christians, called the Citty of God? For, Esay the Prophet sayth, Cap. 66. Heauen is my seate, and the earth is my footstoole.

God though he be euery where by power and essence, yet he is by grace present with the faithfull onely.

I answere. GOD is euery where by power and essence, but not euery where by grace, but in Christians only, who beleeue in Christe the Mediator: there, is God sayd to dwell in his Church, because the Church is that peculier people of God, sanctified in the blood of Christ, and consecrated to God in Baptisme, by the holy Ghost: that it may be a liuely Temple and Tabernacle of God, wherin he dwelleth, whereinto he powreth out his holy spirit with his guifts, and on which he bestoweth (through Christ) incorruptibility & eternity. For, as touching Christians, God specially sayth in Leu. 26. I will sette my Tabernacle in the midst of you, and my soule shall not loath you: I wyll walke among you, and I will be your God, and you shal be my people. ver. 11. Which place the holy Apostle S. Paule 2. Cor. 6. referreth vnto all Christians which are the people of God, and the true Church of Christ. ver. 16. And the holy Euangelist S. Iohn

Iohn in Reuel. cap. 11. writeth, Behold, the Tabernacle of God is with men, & he will be with them, and they shall be his people, and God himselfe shall be their God with them. And the Prophet Ezechiel sayth, ca. 37. My Tabernacle shall be in them, and I will be their God, & they shal be my people. verse. 27. After this manner doth the Prophet call Christians the Citty of God: as it is in the 46. Psalme. The riches of the flood, shal make glad the citty of God, the most highest hath sanctified his tabernacle. God is in the middest of her, therefore she shall not be remooued, God will giue helpe vnto her, and that right earlie.

And heere vpon Aurelius Augustinus, that reuerend and most exercised diuine in Scriptures, when as hee did confute the Romanes blasphemies (by reason of the irruptions of ỹ Goathes) slaundering the way of trueth, calleth the Church, that is the congregation of Christians (because she is predestinate to raign with God for euer) the Citty of God, as in his first boke vnto Marcellinus appeareth, for hee was perswaded by the sacred Scriptures, that there were two Citties: One, the Church of God, which (here amongst the vngodly in this worlde) liuing by fayth in Christe,

hath her perigrination or soiourning, frō time to time, and place to place: the other is of this worlde, or pertaineth to the deuil, which hath the vngodly ones, not beleeuing in the Gospell of Christe, vessels of wrath, prepared for euerlasting destruction, with the deuill and his Angels. The deriueth the Citty of God, as beginning at Abell, who was a Soiourner in thys worlde, by grace predestinate vnto life, by grace a stranger on earth, by grace a Cittizen of heauen. The other he bringeth frō Cain the murtherer, which was first born a Cittizen of this worlde, of whome it is read, that he builded a Cittie: but of Abel a Pilgrim in this worlde, we read not that he builded any Citty.

This Cittie then of the holy ones, is from aboue, although it bringeth forth Citizens here in this worlde, in whome it liueth straunger-lyke, vntil the time of her kingdom come: when as she shall gather together all her Citizens, rysing agayn to lyfe euen in their bodies, when the kingdome promised, shall be giuen them, wher with theyr Prince, the King of all holy ones, they shall raign worlde without end, as the sayd Augustine diligently handleth in Lib. 15 cap. 2. *De Ciuitate Dei.*

The

The Psalmograph therfore here sayth, Very excellent things are spoken of thee, thou Citty of God. Now, except we slepe all to sluggishly, and neglect our benifites to come, it shall well please vs to search out and discerne, what glorious thinges these may be, which are spoken off, touching, or in the Church of God: for, they are spoken of vs, which beleeue in Christ and confesse Christ.

First and formost, who hath at any time explaned thys prayse-worthy Title, euen by dignity, That Christians are called the citty of God? For in thys one Tytle, all good things are vnderstode: namely that the enioyeth very good Lawes, a most wise Magistrate, saythfull and most learned Teachers, inuincible Warryors, a quyet and most obedient people, true peace and safty, true holines, Righteousnesse, true Ioy, sure or certaine knowledge of special things, and briefly, true life and saluation: for so is thys Cittty called, because GOD dwelleth in her, as in hys own house, hys beloued and holy Tabernacle. And where God after this manner dwelleth by grace I pray you, what good thinges may bee wanting? doth not such a one dwel in safty? And the Citty so safe insulteth with

Christians are called the Citty of God

Her excellent mẽbers

Paul agaynſt her enimyes on this maner: If God be on our ſide, who can be againſt vs. Rom. 8.

Wherfore if God be King and Lord in her, there muſt nedes be in her abſolute felicity, by all meanes: that is to ſay, righteouſnes & euerlaſting ſaluation. Chriſt the King of glory, with all hys good graces dwelleth in ỹ Church: by good right then doth Paul, (firſt a Perſecutor, & afterward a builder and defender of the Church,) call her glorious, as in Ephe. 5. And what are theſe glorious thinges, which are ſpoken of, in, or touching the Church?

The glorious Titles of the holy Church.

The Church is called, The holy and beloued ſpouſe of Chriſt. Ephe. 5. Whom (as Oſeas ſaith) Chriſt the king of glory hath maryed vnto himſelfe for euer, in righteouſnes, in iudgement, and in mercie, and compaſſion, and faith, that ſhe may know how he is Lord. cap. 2. ver. 19. & 20. The Church is thus diuerſly alſo called, The Citty of the liuing God. Heb. 13. Eſay 60. The citty of the great King, a beautifull place, and the ioye of all the whole earth. Pſal. 47. verſe 2.

The people that dwell therin, ſhal haue their iniquity forgiuen. Eſay 33. verſe 24. The body of Chriſt, 1. Cor. 12. Eph. cap. 1.

The

The piller and ground of truth. 1. Tim. 3.
Mount Syon, the heauenly Ieruſalem. Heb. 12. ver. 22.
The hill of the Lorde, the holy hill. Eſay. 2. and 63.

The Temple of God. 1. Cor. 3. verſe 13.
The Horne of ſaluation exalted, in the houſe of Dauid, the ſeruant of God. Luk. 1
The houſe of God. Heb. 3. 1. Tim. 3. The houſe of Iacob, the ſeate of Dauid. Eſay 9. Luke 1. A Citty ſought out, and not forſaken. Eſay 62. verſe. 12.

Of this Ieruſalem **it is** ſayd, **Pſalm.** 147 Thy God hath made the Bars of thy gates ſtrong: hee hath bleſſed thy Children in thee. He ſetteth peace in thy borders, and ſatiſfieth thee with the flower of wheate. verſes 13. and 14.

The Queene on the right hand of God, in a veſture of golde of Ophyr, wrought with needle worke. Pſalm. 45.

The King ſhall haue pleaſure in thy beautie. Ibidem. verſes 9. and 11.

Of thys Citie (ſayth the **Lord**) I will be a wall of fire round about her, and will be the Glorie in the middeſt of her. Zach. 2. In Syon will I giue ſaluation, and my glory vnto Iſraell. Eſay 46. verſe. 13.
The Vineyard of the Lord. Eſay 5. verſe 1
The Syſter of Chriſt. Cantic. 5, ver. 1.

My Doue is alone, and my vndefiled. cap, 6. verſe 8.

The Garden encloſed, a ſpring ſhut vp, & a Fountaine ſealed vp. Cant. 4. ver. 12.

An Orchard of Poungranets, with ſweet fruites, &c. Cantic. 4, verſe 14.

The peculier people of God, & followers of good workes. 2. Titus verſe 14.

A Spirituall houſe.
A holy Preeſthood.
A choſen generation.
A Royall Preeſthood.
A holy Nation.
A People which haue come out of darknes into light.

} 1. Peter. 2. cap. verſ. 9.

The Heritage of God, Eſay, cap. 19.

Of thys Citty it is ſaide, I will make an euerlaſting couenant with you, euen the ſure mercies of Dauid, my faithfull ſeruant. Eſay 60.

The Nation & kingdome which wil not ſerue thee, ſhal periſh frō the earth. Eſa. 60.

I will giue my Lawe in their inward partes, and write it in their hearts, & I will be their God, and they ſhall be my people. Iere. 31. verſe 33. And they ſhall all know me, from the leaſt to the greateſt, & I will forgiue their iniquity, and remember their

ſinnes

ſinnes no more. verſe 34.

But to know God is eternal life. Ioh. 17

The Lord buildeth *Syon*. Pſal. 102. ve. 16.

In *Syon* is the Lords name declard, and his praiſe in Ieruſalem. ibidem. verſ. 21.

The bleſſed of my Father. Math. 25. For whom the kingdome of God is prepared from the beginning of the worlde verſe 34.

The Children of God. Hoſea 1. Iohn 1. Galat. 3, Phil 2

The Heires of Chriſt, and Co-heires with Chriſt. Rom. 8.

The fellow-cittizens with the Saintes. The Houſholde ſeruants of God. Ephe. 2. verſ. 19.

The Veſſels of glorie. Rom. 9. verſ. 23.

As Lightes ſhining in the world, phi. 2, verſe 25.

Iuda and Iſraell. Hoſea 1. Rom. 2. and 9. **Which names are full of miſteries.**

The Children of promiſe. Gala. 3. ver. 29 4. and 28.

The Children of *Sara* the free woman. Gal. 4. verſe. 31.

The Church builded vpon the Rocke, againſt which, the gates of hell ſhall not preuaile. Math, 16, verſe 18.

Called Chriſtians as of the Lord Chriſte.

Act. 11. verse. 26.
The seed of Abraham. Gal. 3. verse. 29.
The kingdome euerlasting of the Messias, Abdias. cap. 1. verse 21. 2. Pet. 1.
The brethern of Christ. Psal. 21.
The holy ones. Rom. 1. The new man Ep. 2
New creature in Christ. Gal. 6.
A Garland of glory shalt thou be in the hand of the Lord, and a royall Diadem in the handes of thy God Esa. 62. verse. 3.
And thou shalt be called Hiphzibah (**that is**) My delight is in thee. verse. 4.

Of her it is sayd by the Prophet Easy cap. 54. Feare not, for thou shalt not be a shamed, neither shalt thou be confounded verse. 4. For a moment, in mine anger, I hid my face from thee for a little season, but with euerlastinge mercie haue I had compassion on thee, saith the Lorde thy Redeemer. verse, 8,

The fauour of God towardes his Church.

My mercie shall not depart from thee neither shall the couenant of my peace, fall away (**sayth the Lorde**) that hath compassion on thee. verse. 10.

Of her againe, Esay. 60. I will make thee an eternall glory, and a ioy from Generation, to generation. vers. 15. Thou shalt call Saluation thy walles, and Praise thy Gates. ver. 18. The Lord shalbe thine euerlasting

light

light.ver.20.

Iuda ſhall be ſaued, and Iſraell ſhall dwell ſafely. Ieremy.23.verſ.6. And in Eſay againe cap.49. Though a woman forget her Chylde, yet will not I forgette thee O Syon.verſe 15. Beholde, I haue grauen thee vppon the palm of mine handes, thy walles are euer in my ſight.verſe 16.

The Meſſias promiſed out of Sion

Breefly, out of Syon was the true Meſſias and ſauiour of Iſrael loked for, as Dauid ſignifieth in his 14. Pſal. Who ſhall giue ſaluation out of Syon vnto Iſrael.ve.7

And S. Paul ſayth, Rom.11. Out of Syon ſhall he come, which ſhall deliuer.&c.

And GOD by his ſeruants the Prophets & Apoſtles throughout all the ſcriptures, hath ſpoken glorious thinges in figures, and euident promiſes: For she hath promiſes of this preſent lyfe, and of the life to come.1, Tim. 4.

Bar.

After thys manner hath the greeke text, as in Latine (*de te* of thee) But the true meaning of the Hebrue, hath (*in te*) in thee: & this preiudiceth nothing to vs, for both are true. Whose excellent things which I haue made mention of, are ſpoken of the Church, by the Prophetes and Apoſtles, and in the Church: for, what other thinge are they, but ſacred holy miſteries of the

Col-

Gospell, touching euerlasting lyfe & salua-
tion, which surely are daily preached and
sounded forth, both of the Church, and in
the Church: that by hearing of so great
matters, faith might come vnto vs, and by
Selah. Fayth Justification and Saluation.

The Hebrue text addeth Selah, which S
Ierome translateth Semper, alwaies: for ỳ
Church, as a Bride glorious in her Hus-
band, shall euermore be preached of: glo-
rious things shall be spoken of her, and in
her shal be continually sung, the ineffable
glory, of the euerlasting grace of God in
Christ our Lord.

And so the Iews for the most part inter-
preted the word Selah, for euerlasting, like
as it is euident in their Epitaphes, as the
Iewish Epitaph is in Hebrue, at Basill,
His soule continue in Paradise. Amen, A-
men, Amen. For euer and euer. For it is
vnderstood by that verse in the 48. Psalm,
They shall praise thee for euer and euer:
And so likewise by Thargus the Hebrue
Writer, vpon this 87. Psalme.

Rabbi; Aben Ezra expoundeth it for
truth or truely. Dauid Kimhi writeth, that
Ama. it is a token of lifting vp the voyce, in this
Psalme from the rote, to lift vp. So as in
Salal. deed by thys perswasion, the cogitation of
the

the mind, is moued earnestly to way and consider a great matter: for in thys place it is a worthy little verse, to the meditatiõ wherof, all the powers of the minde, may be profoundly and earnestly moued. For, our matter is now in making, we are that Church, the excellent Citty of God, concerning which so glorious things are spoken of: all which thinges are promised, & surely giuen vs from God in Christ: for so great and vnspeakeable are they, that the Prophet Esay, and the Apostle Paule wrote of these. That for them which loue God such things are prepared, which neither eye hath seene, nor eare hath hearde, neither yet the heart of man conceiued. Esay 64. 1. Cor. 2.

The riches of ỹ church

Now let vs ioine the Hebrue phrase vnto the Greeke text, and you shal see a godly consonancy, Glorious sayings are there of thee, but, in thee O Citty of God. For without thee, and of thee is al euill spoken. For those same glorious things which are spoken of, touching the Churche, are vndoubtedly not spoken of her, but in the Church: for without the Church, ỹ world that is, the congregation of the vngodly, the spouse of ỹ deuil, the enimie of Christ, with her Ruler is not glorious, but speak meere

In what pointes the Church of Christ is glorious.

meere and extream infamies or slaunders of the Church. Without ỳ Church (where the Gospel is scorned & hissed out of doores) so soundeth the verse, Reprochfull thinges are spoken of thee, O citty of satan: For so also the vngodly ones flatter theselues, that they are the Catholike Children of God, the auncient Christians and the citty of God: but others (not honouring the Pope) them doe they call the Children of satan: yea, they condemne the Gospell of the grace of God, or as the damnable doctrine and errour of satan.

At Augusta, one of those Papistes a Doctor of the Popes Diuinity by suggestion, in presence of Duke Maurice, cryed out vpon them which beleeued in the Gospel of Christ, (which he called the new doctrine) as persons infamous, and vnworthely requested, rightly to beare witnes of the Truth before Iudges or Magistrats, as we say in Duch, Sie sollen mer zukey ner warheit odder zeugknus gut genug sein. So Paule that most excellent light of ỳ Church, was contemptibly reckoned for a Sower of strange doctrine. Acts 17.

Paule and Silas were called disturbers of the whole world. ibidem.

And in times past, as it appeareth in the

Apology

Apollogie of Tertulian agaynſt the Gentiles) the Chriſtians were of the Gentiles named murtherers, Churchrobbers, inceſtuous perſons, publique enimies, murtherers of Infantes, procurers of wicked luſts, Bawdes, and Aſſe-heades: in that they worſhipped an Aſſes head as it were a God: which ſuſpicion, Cornelius Tacitus had ſtirred vp. The church of God is rayled on by the vngodly ones.

The aſſembly of the Chriſtians to the Supper of the Lorde, was counted of the vngodly ones, a Faction.

Chriſtians were named the cauſe of all publique miſcheefe, and of all inconuenience amongſt the people of the world: If the riuer Tiber roſe vp to the wals: If the riuer Nylus flowed not vp ouer the feelds, if the Skies ſtode ſtil, if the earth quaked, if euer any Famine or peſtilence were, by & by it was denounced, Caſt thoſe Chriſtians to the Lyons. Finally, they were reprochfully called, vnfruitfull in their buſineſſe, and not good for any thinge. They were alſo called, Sarmentitij and Semitij, becauſe beeing bound to a blocke of great waight, ſtanding vpright and compaſſed about with fier wood, they were brent to aſhes: and for this cauſe alſo, they were accounted deſperate, and caſt away. Chriſtians bearing the blame of al euill haps. Chriſtianos ad Leonem. Nota.

In

In Cipryans time, there was among the enimies of the Christians, one Demetrianus, a man of great name, which sayd, that al mischeefes wherby the world was tossed and turmoiled, was to bee imputed vnto the Christians, for that the Gods of the Gentiles were not worshipped among them: And then it was an offence to be a Christian.

Iulianus the Apostate, in respecte of reproch, called the Christians Galilæans, as Nazianzenus writeth.

The Iewes at Rome, called the Christian fayth and that congregation, a Sect.

Of this sect (say they vnto Paule) it is knowen vnto vs, that in euery place, men speake against it. Acts. 28.

Christ the head of the Church, the husband and foundation thereof, heard hymselfe called of the Iewes, a Samaritane, a seducer and deceiuer of the people, one hauing a deuill, and a seditious person. And in our time such as beleue the Gospel and reiect the doctrines of men, disagreeable to the Gospel, (that I may omit infinit other slaunders) are called of the vngodly ones, Lutherane Heretikes: but Christe the husband of the Church, in this worlde despised and abiect, (such is his vnsearchable wise-

wiſedome) turneth euen theſe ſlaunders alſo into glory for ỹ Chriſtians. For who had not rather heare ten hundereth thouſand reproches of the vnpraiſ-worthy Gẽtiles, and vnworthy perſons abhominable before God (& that for the name of Chriſt) then to beare the ſtate of a king, and enioy at eaſe, all the honours and benefites of this world? This one bleſſing of Chriſte, confoundeth all the curſes of this worlde. Bleſſed are you when men reuile you, and ſhall ſpeake all euill againſt you, for my names ſake falſly: Reioyce and be glad, becauſe your reward is great in heauen. Mat. 5. verſes 11. and 14.

Verſe 3. { I will thinke vppon Rahab and Babilon, with them that know me.

Verſe 4 { Beholde the Philiſtines alſo and they of Tyre, wyth the Morians: loe, there was hee borne.

FIrſt of all, the names of the aforeſayd Nations muſt be declared, and the meaning of the Prophet, ſhall more eaſily appeare: Rahab therefore is a ſirname, which Eſay alſo in his 30. chap. giueth vnto Egipt, becauſe it was a proud peo-

people, in whom when the Iewes put their hope & confidence, they were deceiued.

Wherefore Esayas sayth, For the Egiptians are vanity, & they shal help in vaine. Their (Rahab or) strength is to sit stil. Cay.

And in the 51 chap. Art not thou that same (Arme) that hath smitten the prowd Egipt? Arnobius and Augustine, vnderstand by ỳ same strumpet in Iericho, those that are wise in their own conceites.

Vnto the other Doctors, Rahab seemeth to signifie rashnes, and insolency or pride, wherwith the Egiptians are by good right entituled, as the speciall enimies of the Iewes. And Thargus the Hebrue Writer in this place hath Mitsarri, that is to say, Egipt for Rahab. Mitsarri Raab.

Those persons called Allophili (as it is in the Greeke translation) are Philistines. For the hebrue text hath Pheleseet, which S. Hierome translateth for Palestine. Pheleseet,

And the same Hierome vpon the first Chapter of Amos, giueth to note, that the 70 Interpretes, called the Philistines alwaies strangers borne: for whereseoeuer (sayth he) in the olde Testament, we read Straungers borne, they are to be vnderstood not commonly, as touching all forraine nations, but properly of Philistines, which

which nowe are called Paleſtines.

These Nations, that is to say, Egiptians, Babilonians, Paleſtines, Tyrians and Ethiopians, were well known to the Iews for their Neighbourhood, and for their malignant mindes towardes them.

Hereby therefore the Prophet teacheth in the person of God, that the before mentioned People, although hetherto they knewe not God, and were manifeſtly vngodly and accurſed (as al other nations being without hope, & wanting knowledge of God in this worlde) shall yet notwithſtanding, be receiued into grace and fauor of the Goſpel. As if he sayd, I wil remember thoſe Nations, amongſt them which will know me: that is, amongſt my elect and true Chriſtians, which know & worſhip me, by fayth in Chriſt. Bleſſed is hee which God ſo thinketh vppon, that hee is written in the booke of life, and what manner of life ſoeuer he led before, hee yet may (through grace in Chriſte) be reckoned amongſt the people of GOD, that is, the Church of Chriſt.

Our Schoolemaſter, D. Martin Luther, (that he might alſo open the miſtery of the calling of the Gentiles, in thys place vnto the eares of ỹ Germanes) doth thus tranſ-

late it, Ich will predigen lassen Rahab vnd Babell, das sie mich kennen sollen: that is to say, I will let preach Rahab and Babilō that they may know me.

And this rightlie and perspicuously so he doth: for, that it is the rule of a good Interpreter, S. Ierome writting vnto Summa and Fretela teacheth vs: that hee might expresse the phrase of an other language, in the propriety of his own tongue which thing also amongst the auncientes, the best learned Writers haue done: as Tully in Protagora Platonis, & in Oeconomico Xenophontis, and in Demosthenes his Oration against Aeschines, & many other. In which place, heere that iolly bragging of the outragious sinagogue is beaten backe, wheras it crieth, Abraham is our father, we are the heritage of God, the Gentiles are accursed. Iohn 8. ver. 39.

The Gospel pertayneth vnto all Nations.

For it is a clere and euident Testimonie, of the calling of the Gentiles out of the whole worlde, to the Gospel of Christ: for by the calling of the aforesaid nations, in thys place, are all other Nations also to be vnderstode, wheresoeuer they bee throughout the worlde.

And like as the Prophets do prophesie of the grace of Christ, to be imparted vnto the

the Nations, that the kingdome of Christ may be Catholike or vniuersall: therfore not only shall God, remember the posteritie of Abraham after the flesh, but also the Gentiles in the whole world, out of whom by fayth, he maketh the sons of Abraham, that if not in consanguinity, yet in ỹ same Fayth, they may resemble their true beleeuers Father Abraham. Therfore doth the Apostle call Abraham, the Father of al the faithfull by circumsision, that vnto them also Righteousnesse might bee imputed, euen as vnto him, (beleeuing the promise concerning Christ) Faith is imputed vnto righteousnes. Ro. 4. 16. ve. 6. 7. Ga. 3. ve. 7. 22

The Lawe worketh nothing there, nor the generation as touching ỹ flesh: for the promise happened not vnto Abraham, by the Law, nor his seede, That he should be the heire of the worlde, but by righteousnesse of faith. Like as in 3. chap. Gal. ver. 7. he sayth, They which are of faith, are the Children of Abraham.

We vnderstand here, that the flesh hath no prerogatiue in respect of iustification, but fayth in Christ: wherefore, we which were taken from among the Gentiles, and (which as the same Apostle sayth) were once farre of, are now made neere by the

bloode of Christe. Ephes.2. verse 13,

Who from out both Iewes and Gentiles, hath made one, and hath broken the stop of the partition wall. verse 14.

Nowe we both through him haue an enteraunce vnto the Father of mercies by one Spirite. verse 18.

Thys doth the promise of God in thys Psalme, I will thinke vppon Rahab and Babilon, &c. that is to say, I will call and take vnto me, Children from out of all nations in the world, and not out of Canaan onely: which surely ought to be reckoned by good right, among the glorious things which are spoken of, touching the Church of Christ.

For the Apostle also in the third chapter to the Ephesians, tearmeth the calling of the Gentiles into the Church or Congregation of Israell, a Mistery: which was not alwayes knowne vnto the Sonnes of men, but is reueyled vnto the holy ones, ỹ Apostles of Christ and his Prophetes, by his holy spyrite: namely, that the Gentiles are fellow-heyres with the Iewes, members of one bodie, and Copartnes of the promise of lyfe in Christ.

And the Prophet Dauid here addeth in the end of this verse, Loe, ther is he born:

(that

(that is to ſay) the people of the nations before remembred.

Where are they borne? I anſwer, wher as he reckoneth vp, by the name of thoſe Nations, it is certaine that he ſpeaketh of them which are now borne: but he affirmeth the miſtery of regeneration, To bee by water & the Spirit, as in Ioh. 3. And he teacheth alſo, that thoſe Nations borne anew there, that is (within the gates of Syon, in the Citty of God) haue giuen their names vnto Chriſt, forſaking their Idols and are to be conuerted from darkeneſſe vnto light, and from the power of ſatan vnto ỹ true & lyuing God: that they may alſo receiue forgiueneſſe of ſinnes, and inheritaunce amongſt them, which are ſanctified by fayth in Chriſt.

verſe 5 { And of Sion it ſhall be reported, that many are borne in her: And he euen the moſte high, ſhall ſtabliſh her.

IN thys place the tranſlation (as Saint Hierome ſayeth to Summa and Fretela) according to the places, times, and pleaſures of old writers, differeth from the Hebrue veritie: for, that ſaith, Vnto Syon it ſhall be reported, many are borne

in her. But the greke translation hath it thus, The Mother Syon shall say, many personnes are borne in her. Finally, the west Church hath nowe for a longe time read, Shall Syon say many are borne, &c? In which place, not without cause do wee detest the negligence of the Prelats of the Church, in whose power at this day, consisteth the cheefe regarde of thinges, who do surmount the Princes of the Empire, both in wealth and reuennes: much more are equall vnto them, and yet in so many ages, not euen one hath beene found, who at the charges of the Church gods, hath reformed the examplers of the Byble, or at leastwise ỹ Psalter, whichin al the Churches is song nights and daies: such faithfull Stewards of God are they forsoth? But let vs suffer them to fill vp the measure of their Fathers, indeede the Pharises, who euen themselues, with like periurie gouerned their Synagogue in time past so long, that whiles they woulde not repent them, they perished from the face of the earth.

the notable negligence of ỹ Popish Prelates for spirituall matters in this Authors time.

First, we will shewe forth what meanings the Hebrue text hath. Of Syon it shall be reported, that is, of the Church of Christ it shall be preached, Many are born

in

in her. That is euery one that is regenerate by the Spirit, is borne in that Syon: for, in the Church are, the worde of lyfe, and the Sacraments of our Saluation.

without the Church of Christ is no saluation.

Wherefore, they which remaine out of the Church, are the Children of wrath, the Children of olde Adam, yea carnall Children dead in sinnes, and subiect vnto eternall damnation.

The sonnes of Adam.

But they which in Syon adresse or redify the Citty of God, do finde the Gospel of Saluation, and the Sacraments by the which they were borne anew, & are made the Children of grace, the sonnes of God, and new men are raised vp from the death of sinne, and made spirituall heires of eternall life.

We are regenerat by the Gospell and Sacraments

The Hebrue phrase is, Vir & Vir, Homo & Homo, for the worde Vnusquisque.

Luther whom the spirit of Christ taught bymost grieuous tribulations not only to singe with voice, but also with the spirite and truth, expressed this verse to the Germans, vnderstanding on this manner: Man wirt von Zion sagen, das aller ley leut drinnen geboren werden. It shall be sayd of Syon all Nations shall be borne therin: which we out of the Hebrue text doe thus expound, Vir & Vir, that is, euery one in

whatsoeuer Nation he be borne, at length yet agayne hee is borne anewe in Syon. As Peter also in Acts Cap. 10. sayeth, Of a trueth I perceiue that God is no accepter of persones, but in euery Nation, hee that feareth him and worketh righteousnes, is accepted with him. ver. 34. & 35.

According to the greeke edition, we read The mother Syon, that is ỳ Church, which is the spirituall mother. (For within the Church we were borne anew with water and of the spirite, and in the lappe of the Church, as Infants are in they^r Mothers belly:) And first wee are nourished with milke, and afterward with strong meate, that is with the Worde of God, preached vnto vs according to our capacity: vntill we all meete together, in the vnitie of Fayth and knowledg of the sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ, as the Apostle S. Paul sayth Ephe. 4.

Unto thys spirituall byrth by or from God, had Esay respect: with whom in hys 49. chap. The Church (maruelling at the multitude of her Children) crieth thus: Who hath begotten these? seing I am barrain, & desolate, a Captiue & a Wanderer to & fro, and who hath nourished them?

And

And the Lorde God anſwereth her, Beholde, I wil lift vp mine hande to the Gentiles, & ſet vp my ſtanderde to the people, & they ſhal bring thy ſons in their armes, and they ſhall carry thy daughters vppon their ſhoulders, ibidem ver. 22.

And the Apoſtle S. Paule in the 4. Gal. ſpeaking of the Church, ſayth: But Ieruſalem which is aboue is free, which is the Mother of vs all: For it is written, Reioyce thou barraine that beareſt no Children: Breake foorth and cry, thou that trauaileſt not, For the deſolate hath many mo Children, then ſhe which hath an husband. Eſay 54.

Auguſtine in thys place vnderſtandeth by the worde Homo, Chriſt, by reaſon of the diſpoſing of the nature humaine taken vpon him: which though it haue a godlie ſence or meaning, yet is it not ſpoken in place.

Arnobius (not marking the Hebrue ſence, Homo & Homo) vnderſtandeth Adam begetting ſonnes which may poſſeſſe the earth, & Chriſt begetting ſonnes which may poſſeſſe the Heauens: But theſe words make nothing for the purpoſe For, he rehearſeth before, diuers nations purpoſing to ſhewe that not onely the

Iewes

Iewes but also the Gentiles (whereſoeuer in the worlde they be) ſhall fully attaine to that Citty of God, and ſhalbe borne anewe in her, that this ſecond and ſpirituall birth may not only pertayne to Iſraell, after the fleſh, but without reſpect of any perſon euen vnto all nations. For by the commandement of Chriſt, The Goſpell was to be preached vnto all Creatures. Which thing ſith it bringeth regeneration, all Nations are altogether, to bee admitted vnto this citty, That they might be born anew (as Peter ſayth) not of mortal ſeede, but of immortall ſeede, by the worde of the lyuing God, which abideth for euer. 1. Pet. 1. ve. 23. For ſo our Lord himſelfe openeth vnto vs all the Prophecies, touching the ſaluation of the Gentiles in Math. 8. and Luke 13. Many ſhall come from the Eaſt, and the Weſt, from the North and the South, and ſhall reſt them with Abraham, Iſaac, and Iacob, in the kingdome of God. Math. 8. verſe 11. Luke 13. verſe 29.

Wee haue alſo in this place, a moſte ſtrong weapon againſt the arguments of the Iewes, and thoſe which imbrace Iudaiſme: whoe do wreſt and arrogate the promiſes made vnto this Spirituall Syon) to them and to their earthlie Ieruſalem: as

if

if these so greate commendations were spoken of the earthly Cittie. And in our age the newe Donatistes and secte of Chiliastes, most folishlie also dreame with the uncircumcised, promising themselues earthlie thinges: where the Spirite of Christe promiseth in the Prophetes, (with most sweete allegories) spirituall and celestiall thinges. Unto which fanaticall persons also the most delicate Table of the word of God, is turned into a snare and trappe, yea into an offence and Retaliation: their eies are darkened that they see not, & their backes are alwayes croked, that they see nothing but earthlie things, wheras mer Celestiall thinges are promised vnto the electe ones of God. For those Nations whom the Prophet & Psalmograph heere recokeneth vp, and affyrmeth to be borne in Syon, for a trueth are not borne in that earthlie Syon and Ierusalem: Wherefore wee doe most necessarily vnderstande the verse to be sette downe as concerning the Spirituall Syon.

The kingdome of Christ is spirituall.

For so the Apostles and Euangelistes (as the Interpreters of the Prophetes taught by GOD) haue instructed vs to vnderstande and handle the Oracles of the Prophetes on that manner. Christ the

the ſpirituall king, a high Preiſt of good thinges to come, promiſed in the Goſpell vnto a ſpirituall people, thynges ſpirituall and eternall, and not meere temporall good things. Wherfore, as Auguſtin writing vpon the 39. Pſal. admoniſheth vs: Let no man promiſe himſelfe that, which the Goſpel promiſeth him not: The Scriptures promiſe vs nought in this world but tribulations, perſecutions, calamities, encreaſe of ſorrowes, abundance of temptations: to theſe things let vs ſpecially prepare vs, leaſt vnprepared we vtterly fall. Theſe ſayth he.

What halfe verſe, (The moſt high, euen hee ſhall ſtabliſh the ſame) hath in it more conſolation, then our ſlender capacitie can comprehend: It is a certayne ſpeciall thing of thoſe glorious Titles whych are declared of ỳ Citty of God. For, what can bee ſpoken more glorious and more excellent of the Church of God, then that the ſame is not founded and eſtabliſhed by humaine handes, ſtrengthes, or councels, but of the ſelfe ſame God, the workmaker and preſeruer of all thynges.

For euen he, Ieſus Chriſt the ſon of the higheſt God, the power and wiſedome of God the father, was ſent to be a rock and founda-

foundation, a Wall and couering of thys holy Citty. Herevpon it followeth, that this Citty shall alwayes be safe, from the tyranny of death and of the deuill, which hath dominion ouer death: much more then shall shee be safe from fickle, fading and brittle power of thys worlde. For, seeing that God himselfe is the founder, confirmer, and defender thereof, it cannot bee destroyed nor subuerted, yea, the foundation of this Citty shall stand vnshaken or immoueable, euen to the vttmost, and for euer. As it is in the 47. Psal. God hath founded the same Citty, (his Church) for euer. verse 7. Therefore although it bee oppugned or assaulted, of most cruell and most mighty enimies without all truces, (namely of Sinne, feare of Death, the Deuill, the Worlde and the Flesh) yet it shall not be cast downe at any time, but it shall stand firme, and mightie through Christe, Who is a fiery wall in the compasse of his new Ierusalem: And he that toucheth her toucheth the Apple of Christes eye, as Zachary sayth. Cap. 2. verse 5.

Herevpon learne we that the building of that Citty is not begunne, continued, and confirmed with any strength of men, but with the alone power of God: for hee hath

God is the master builder of the Church.

hath layd the first stone, and not only frameth in order, all the building thereof, but also keepeth and preserueth the same: altogether it dependeth of the same God, not of vs, least any man should boast thereof. For whiles the vngodly is conuerted vnto Christ, he is builded vpon Christ, hee is made a liuely stone of that spirituall building, but hee is conuerted by the alone power of Christe: whiles Christe sendeth his Gospell, giueth harty sorrow or repentaunce, faith and his holy Spirit. As without the Spirit of Christ we can do nothing Ioh. 15. And the Apostle Paul openly confesseth in 2. Tim. 2. That the beginning of repentance is not in our power, but is gyuen from aboue: If at any time (sayth hee) God giue them repentance to knowe the truth, and recouer themselues from out of the snare of the deuill, wherin they are holden at his pleasure. ver. 26. If God then lay the foundation of this Citty, that is, if he make them of the Children of wrath, the Children of grace, and not they themselues, if God draw sinners vnto him and freely iustify them for Christs sake, ỹ they may be conuerted from their vngodlines & beleeue, and in beleeuing may be made fit stones to ỹ building of this spiritual Sion:

The church of God is beautified by Christ.

The beginning of our iustification is of God & not of our selues.

If

If he (I say) lay the stons himselfe & polish them, & build & stablish the whole citty also, I pray you what glory hath free will in ỳ case of Iustification? Hath not he which buildeth & confirmeth this city, al the glory whiles the holy Ghost beginneth in vs Iustification, & conserueth the same to ỳ end, that he which glorifieth, shold not glory in the law nor in works, nor in strength, but in the Lord? When as no man can come vnto Christe the corner stone of that building, except the heauenly father do draw him. Ioh. 6. And no man can come vnto the father but by this corner stone Iesus Christ Ioh. 14. Here are the new & old Pelagians confounded and vtterly cast down, which go about to build and ground this City by their own works merits & passions which blasphemously affirme, that grace is giue according to our merites, and most arrogantly cast away the grace of Christ. If a man shall aske of these how they are conuerted? they answer, they do that which is in their power to do, & endeuor toward weldoing with natural strēgth or ability of vnderstanding & will, and so they merit primam gratiam de congruo: and when free wil is helped of grace (by deed brought forth from free will and grace) they affirm that

Free will is nothing in the case of Iustification

1. Cor. 1.

New & old Pelagians cōfounded.

The opinion of schoole Doctors in meriting primam gratiam.

Their opinion of meriting ex Cõdigno.

that they deserue euerlasting life, de condigno. Nowe, some men are ashamed of such blasphemous doctrine, and deny that they euer taught so, to the end they might deceiue simple soules. But I appeale vnto the Bookes of the Aduersaries, I imagine no vntrueth: let the Schole Doctors bee perused ouer (in dist. 25.26.27.28.) of the Second, touching theological sentences and you shall there see that same, whereupon S. Paule speaketh in the 2. Colos. verse 8. saying: They haue spoyled vs through Philosophy & vaine deceyuing. But truely, so to extoll the nature of man, (not yet borne a new through the spyrite of Christ,) what other thinge else is thys then, to desire to builde and grounde the Church by their own powers & strengths without Christe the foundation? For, to build and ground the Cittie of God, is no other thing, but, of vngodly ones, to make godly ones, to translate sinners from out of the kingdom of sinne and death, into the kingdome of righteousnes and saluation: to pardon sins & to implant members of ỳ Church iustified: to build vpon the Rocke Christ, & in the faith of Christ & hope of the gospel so to preserue them, ỳ they may not fal away, but to cõtinue still in fayth. And this

So is that booke of ỳ master of the Sentences called,

What it is to build the Church of God, vpon humaine errours.

this worke (as Augustin strongly proveth in his booke de Bono perseuerantiæ) is the gift of God alone. Therefore ỳ alone most high, buildeth, bewtifieth, stablisheth, & preserueth this city, as al scriptures do beare witnes. Not vnto vs Lord, not vnto vs (in ỳ beginning, continuance & conseruation of iustification) but vnto thy name giue the glory. We will gladly confesse then, that al foundations of saluation, which hetherto euil bewitched persons haue deuised by mans wisedome, (to the end that we shold be iustified and saued by them) are not only ruynous, but also the very deuowringe gulfe of hell: whereinto are ouerwhelmed so manie as embrace not Christ the heade and foundation: so many as by the workes and traditions of men goe about to builde and establish this Citie. For they are most pestilent builders, such as in times past ỳ Phariseys & Scribes were: who (when they ought to haue bēn builders) most vnfaithfully reiected the corner stone without the which ỳ spiritual building cānot stād at al. Psal. 113. vers. 1.

Learne moreouer, that the Church shal stil continue alwayes, though infinite offences dayly escape in her, which threaten destruction & downefal to the city of God. For we which are citizens of so excellent The church of Christ is eternall.

a City do euen yet make warre (as it séemeth) in a doubtful battel, and more infirmity thē strength is séene in vs. And that bewtiful Citty is obscured with innumerable kinds of Crosse and infirmity in this world. Sathan assaults the same by a thousand sleights: The members & Apostles of Satan disturb the same with errors: Tyrants with open hostilitye inuade & spoyle the same. But this is our consolatiō (what maner of forme soeuer this city beareth in this world) God, who hath founded and stablished the same is of more might then all the enimies which assault it.

Wherefore thee shall still continue inuincible, and at length most gloriously (in the power of her chiefe founder, and king Christ) she shall triumph ouer all her enimies, the world, the deuill & death: which thing Dauid saw in ỳ spirit, & singeth in ỳ 62. Psal. He (euen god) is my strength and my saluation, &c. vers 7 And he exhorteth the Church ỳ she would alwaies with cōfidence flee for refuge vnto her founder, saying. Put your trust in him alwaies, &c. vers. 8.

Verſ. 6. The Lord ſhal rehearſe it when he writeth vp the people, that he was borne there. Sela.

NOwe ſee in what eſtimation Chriſtians are had, whether Iewes or Gentiles, when they are borne a new in SION: God himſelfe hath regiſtred them in the booke of life and doth reckon them vp name by name, as his peculiar people, as his inheritance purchaſed with ỹ precious blood of Chriſt. The Lord (ſaith he) in writing the people born a new in Sion, ſhall reckon them vp amonge the Catalogue of his ſaints or children: But of this booke of life ſhall be number or name them, ſaying. There was he borne, namely in Sion: This is the Citizen preſcribed & predeſtinate vnto ỹ number of ỹ heauenly citizens: him do I know, & acknowledge as a Citizen of my Citie.

Luther tranſlateth it thus: Der herrus writ predigen laſſen in allergy ſprachen, das clerelich auch claſelb, geborē werden: which may thus be engliſhed: The Lord will let preache in all manner of ſpeeches, that ſome ſhalbe borne there.

That was begun by the Apoſtles in the day of Pentecoſt, when being inſpired by the power of the holy Ghoſt from aboue,

they published foorth the great woorkes of God, in diuers languages: the same thing comes to passe at this day, and shall be accomplished in the world, euen to the fulnesse of the Messias his kingdome.

Through Fayth in Christ wee are enrolled in ỹ booke of life.

O holy and most louely Register: For, they that shalbe on this manner enrolled, by God in the Catalogue of his Saincts: (who are partakers of the Sacrament of regeneration in Sion, and are made alreadie Citizens) ought not to doubt of Gods grace towards them, and of their saluatiõ For the gifts and callings of God are such and in such maner. That he can neuer repent him of them, Rom. 11. If thou beleeuest in Christ, thou findest thy selfe in the booke of life. Thou art a Citizen of the heauenly Ierusalem, thou art borne of God. Concerning such, Christ saith. Luke. 10. Reioyce that your names are written in the heuens.

Whõ God is sayd to knowe,

Them dooth hee acknowledge and reckon as his household: For although there is no thing vnknown to God, but all things are euident before the eies of God, yet, hee is said in the Scriptures to know those persons, whom he loueth as his sons, which do the wil of their Father, and shall dwell in the house of their father for euer. 1. Ioh. 2 So S. Paul. 2, Tim. 2 saith. The foundation

on of God remaineth sure, and hath this Seale, the Lord knoweth who are his. And in Ioh. 10. Christ calleth his sheepe by their names & bringeth them foorth vnto the Pastures of life. But as touching the vngodly he saith, I neuer knewe you Math. 7.

And in the end of this verse the worde Sela is added: To the intent that not so much the worde it selfe, as the cogitations and meditation, of so blessed a writing and mysterie of our Regeneration, might bee vnderstood: Least so great matters should be negligently as it were ouerlooked.

For if we bee wise we will alwaies cõsider most earnestly the grace or benefite of our Baptisme: That wee are baptized vnto the redeeming death of Christ Iesus, whereas all our sins, and euen death the reward of sins are vtterly swallowed vp. Wee ought neuer to forget, that in Sion wee are well borne, who were first euill borne in the Babilon of this world: Namely the children of wrath, enimies of God, accursed, & the bondslaues of sathan. And will you heare that excellent Cittizen of this blessed Sion, Paul, how much he esteemeth this his allotted happines: how worthily he esteemeth the most ample gifte of our regeneratiõ. 3. Tit. But (saith he) when

The profite we haue of our Baptism

the bountifulnes and loue of God our Sauiour, towards man appeared, not by the works of righteousnes which we had don, but according to his mercy he saued vs by the washing of the new birth and the renewing of the holy ghost. Which hee shed on vs aboundantlye, through Iesus Christ our sauiour. That we being iustified by his grace should be made heires, according to the hope of eternall life. This is a true saying. And saint Peter 1. Pet. 3 saith. To the which also the figure that nowe saueth vs (euen Baptisme) agreeth, not in the putting away of the filthe of the flesh, but in that a good conscience maketh request to God by the resurrection of Iesus Christ. Which is at the right hand of God gon into heauen, and swallowinge vp death that we might be made heires of eternall lyfe. Therefore our dulnesse is to bee abhorred who (for so great a grace of the fountains of regeneration wherein we haue put vpon vs Christ: & God hauing now elected vs for his Children, borne anewe vnto the life celestiall, in the number of his Citizens) doo not continuallye render him thanks: And finally who do not endeuour our selues that being clensed by the blode of Christ from our sins we might liue, so-

Titus 3. ver. 4, 5, 6, 7

1. Peter 3. ver. 21. & 22

soberly

berlie, iustly & godly in this present world.

Glorie be to God our most mercifull father for the exceeding riches of his longanimity, whereby hee inuiteth vs vnto repentance and a life worthy of baptisme, & continuallye beareth with sinners. The same God perfourme in vs, so as with worthy thanksgiuing wee may alwayes remember That, we are born there in Sion: That is in the Catholike Church by the spirite, & that there by faith we may fullie continue in the same Citty, wherein bothe Prophets & al righteous soules euē before the incarnation of the Sonne of God, are regenerate or borne a newe by the Circumcision of the heart: which Consisteth in the Spirit, and not in the letter, whose praise is not of men but of God. Rom. 2. vers. 29.

Vers. 7. { The Singers also and Trompeters shall he rehearse: All my fresh springs shall be in thee.

HEre again the Translations varrie: The Hebrew text hath Kehillim, which some doe translate as it were for shalmes, others, like as they which dance for ioy: Halal in deede signifieth to leade the Daunce, to reioyce.

(my fountaines or welsprings,) ẏ Gréeke word signifieth (an habitation) : although this varietie doeth nothing impugne the Catholike verity, for both of them are taught as true. Yet it is very good to descerne the meaning of the Prophet in the sacred phrase, for, where as the Greekes translation, which is read in the Churche at this day, is not the pure or sincere translation of the 70. Interpreters, but is varying and corrupt, we do well by ẏ counsell of S. Ieroime, if in the reading of the Lawe and the Prophets wee shall returne vnto the Originall. That is, vnto the Hebrewe language: The meaning then of the Prophet Dauid in this verse (according to the Hebrew phrase) is, And the singers are there (vnderstande in that Sion) whereas people of all nations are borne a newe, and not the Iewes onlie. But what sing they? Vndoubtedly these glorious & most magnificent workes of God, which hee as the most highe founder and preseruer of the Church, worketh in the Church, to the saluation of the Church.

And seeing that those things, which God promiseth and performeth in Christ to and for his church, are such and in such maner, that they excæde al humane perseuerance,

and

and vnderstanding of all creatures in respect of their excellency. The Prophet saith here, That those singers in Syon, are like vnto them which daunce for ioy, who for the immoderate ioyes that they haue conceiued by the preaching of the Gospell, do euen leape and daunce for ioy. But he speaketh of a spirituall ioye, which ariseth out of fayth in Christ (whiles we are perswaded of the holy ghost, that our sins are abolished by the death of Christ) that wee are so reconciled vnto God the Father, by his sonne incarnate, suffering for vs and rysen from death to life, that hee woulde vouchsafe to bee our Father for euer and euer. This grace or benefite of adoption, so cheerefully comforteth Christians, that they despise all worldly ioyes, in respect of the sincere ioyes of the Spyrit: and do esteeme them as no other thinge else, then lamentation and sorrowe. Which thing it selfe Spirituall persons will testifie, who haue felt sometimes in their consciences, both the wrath of GOD, and also his mercy in Christ promised, and haue tasted the sweet word of God, and the vertues and effects of the world to come. Wherefore hee sayth not onely The singers, but he addeth there are also; Trompeters, that

How other ioyes do begin in the Spyrite.

hee may more clearely expresse the greatnesse of that spiritual Ioy.

And whereas he addeth (Al my fresh springes shalbe in thee) he speaketh of the manifold & diuers graces or gifts of ỹ holy Ghost, which ỹ father for his sons sake most aboundantly powreth out vpon his Church: neither in deede doe those Wellsprings flowe else where, without his Church, although the most gracious God doth euen power out also vpon the Gentiles diuerse giftes of body & soule, yet the Wellspring of Christs grace iustifying, the Wellspring of grace, of knowledging our sins and of acknowledging gods goodnes, The Wellspring of spirituall peace & true Ioy, The Wellspring of thanks, of prayers and thanksgiuing, the Wellspring of ỹ gift of daily praising the Lord, that Wellspring most largely opening to the gift of Charity, & the residew of the Wellsprings of the guifts of the holy ghost, flow not nor gush not out into the wildernes of the vngodly ones, but in the enclosed and most plesant garden of the Church. Concerning which wellsprunges euery where we reade many things in the scriptures, as in the 68. Psa. He is gon vp on high, he hath led captiuitie captiue, & giuen guifts vnto men. ve. 18

The spirit of God imparteth hys giftes most richly vnto his Church.

In

In elder daies before the fulnes of time had appeared, when as yet the elect ones loked for the Messias and Sauiour (as that with doubtful desires to come in the flesh) those welsprings of Graces then flowed in Syon, and in the Synagogue of the people. For, In Iury was God knowne, and his name was great in Israell. Psa,76,ve,1

The Gentiles were an horrible and drye Desart: without knowledge, how to glorifie God: as in Rom. 1. Concerning whom is sayd in the Psalm. Powre out thy wrath vpon the Gentiles, which haue not knowne thee. In the Synagogue or congregation was the sacred Scripture, therin was the true vnderstanding of the prophesies concerning Christe, which should come, ye the Prophecies, Fayth, Hope and other frée guiftes, according to the reason of that time. Psal,68.& Ier,10.ve.25.

Nowe when Christe the Sonne of God was sent into the worlde, not a fewe little sliding streames and small Welsprynges of the guiftes of the Holy Ghost, but the wide windowes of heauen beeing opened, great floods and seas of frée guifts plentifully flowed forth in the Churches of Christ: and the predictions of the Prophets were indeede fulfilled, as touching

the

the moſt ample effuſion (of the Spirite of the Meſſias glorified) in and vppon hys Church: as in the aforeſayd 68 Pſal. He hath gyuen giftes vnto men. ve. 18. And as in Eſay 12. ver. 3. You ſhal draw out waters with ioy, out of the fountaines of the Sauiour, And as in the 32. Cap. verſe 15. Vntill the ſpirit be powred vpon vs from aboue, and the wilderneſſe become Carmell, or a fruitfull fielde, and the plentuous fielde be counted as a Forreſt. verſe 17. And the worke of Iuſtice ſhall be peace, euen the worke of Iuſtice and quietneſſe and aſſuraunce for euer. verſe 18. And my people ſhall dwell in the Tabernacle of peace, and in ſure dwellings, and in ſafe reſting places And as it is ſayd in the 44. Cap. verſe 3. And I will powre out water vppon the thirſty, and floods vpon the dry grounde: I will poure out my ſpirite vpon thy ſeed, and my bleſſing on thy buddes. And they ſhall grow as among the graſſe, and as the Wllowes by the Riuers of water. verſe 4. And agayne in the 35. Cap. verſe 6. 7. thus. In the Wilderneſſe ſhall waters breake out, and Riuers in the Dezart. And the dry ground ſhall be as a Poole, and the thirſty as ſprings of water. Alſo as the Prophet Ezechiel in his 36. Chap. ſayth verſe 25.

Then

Then will I powre cleane water vppon you, and yee ſhall be cleane: yea, from all your filthines, and from all your Idols wil I clenſe you. A newe heart alſo will I giue you, and a newe Spirite will I put within you: and I will take away the ſtony heart out of your body, and I will giue you an heart of fleſh. verſe 26. **There ſpeaketh he of Baptiſme and of the holy Ghoſt, which in Baptiſme is beſtowed vpon vs. Moreouer in the Prophecy of Ioell, Cap. 2. as it is ſayd:** And it ſhall come to paſſe, that after this I will powre out my Spirit vpon all fleſh. verſe 28. **And in Acts 2. appeareth. Finally, as in the Prophecy of Zachary and 13 Chapter is written.** And in that day there ſhall be a fountaine opened, to the houſe of Dauid, and to the inhabitants of Ieruſalem, to waſh away their ſinnes and filthines. verſe. 1.

This Fountaine **is** Baptiſme **and the** holy Spirite, **with his giftes, wherby alſo commeth the waſhing away of ſpirituall vncleaneneſſe: and the knoweledge of the Scriptures to the edifying of the Church. Vnto this fountaine of water of life, flowing out to life euerlaſting, are wee called by Chriſt, in the 7. of S.** Iohns **Goſpell. If** any man thirſt, let him come vnto me and drinke:

drink: Who so beleeueth in me (as ỹ scripture sayth) out of his body shal flow, euen fountaines of liuely water. Which thing he spake as concerning the spirit, which true beleeuers in him were to receiue & enioy.

To be breefe, in Syon, (that is) in the Church, God himselfe dwelleth as in his spirituall Temple: what maruell is it then, if in the Church onely liuelie fountaines or welsprungs of al graces do burst forth and water this Paradise, vnto fructifying in this spirituall Syon? We do here finde assuredly, the word of God in a Catholique sence, the Spirit of Christ, fayth, true righteousnes, remission of sins, peace of Conscience, Ioy of the spirit, Loue, and fulfilling of the Law, and whatsoeuer spirituall benefits may be: because we finde the neuer failing fountaine of all benefits God himselfe, who is the most liuely blessednesse. But the Grecians doe reade thys verse thus, The dwelling in thee, is as it were of all them that do reioyce.

The Prophet Dauid heere speaketh of a spyrituall ioy, which true beleeuers only in Christ do possesse: concerning which, S. Peter in 1. Epist. Cap 1. sayth, Whom ye haue not seene, & yet loue him, in whō nowe though yee see him not, yet do yee be-

beleeue and reioyce, with ioy vnſpeakable and glorious. verſe 8. Receiuing the ende of your fayth, euen the ſaluation of your ſoules. verſe 9. True ioe cannot bee, but where the ſorowfull perſon is deliuered from all euels. The greateſt miſchefes are, to be caſt away from God, to remaine in ſinne, to ſuffer the tiranny of death, and to be reſerued to eternall damnation. For all the euils of this worlde, being compared to theſe horrible and eternall euils, are euen ſcarcely ſhaddowes of euils.

But true deliuerance from vndoubted and greateſt euils, may no where elſe bee founde, but in Syon, as it is ſayde in the Prophet Ioel 2. Cap. Euery one which ſhall call vpon the name of the Lorde ſhall be ſaued. For in Mount Syon and Ieruſalem ſhall be deliuerance (as the Lord hath ſaid) and in the remnant whom the Lord ſhall call. verſe 32. True ioy is in ỹ church alone.

No where elſe then, but in the Church the true SYON, can there be true ioye: Wherefore the dwelling or habitation of all them (which truely reioyce, be reaſon, their ſins are forgiuen thē through Chriſt and ſaluation by him reſtored vnto them) is in SYON alone: they that are without Syon, are in their ſinnes, therfore they

are the bondslaues of death and the deuill. When as therefore they lye in most greuous and eternall paines enthraled, what place of true ioy may be ther: yea, though they fully and wholy possesse in the meane time euen all the pleasures of this worlde?

The righteousnesse of Christ, pertayneth not only to the Iewes, but also to the Gentiles.

Marke also that hee sayth (Of all them that reioyce,) is to vnderstand, not onelie that the Iewes, but also the Gentiles are to be admitted to the true Ioy of Syon, by the promise of GOD: which thing the Scripture euery where witnesseth. In the 46. Psal. The Gentiles are called by name vnto his heauenly ioye. O clappe your hands together all yee people. O sing vnto God with the voyce of melody. Hee is the great Kyng ouer all the earth. verse. 1. & 2. and Paule in 15 Rom. Praise the Lord all yee Gentiles, and laud yee him all people together verse. 11, And the Prophet Esay. Chap. 11. The Gentiles shall put their trust in him, according to the translation of the 70. Interpreters. And this ỳ Prophet Dauid singeth in his 63. Psalm. The righteous shal reioyce in the Lord and put his trust in him, and all they that are true of heart shalbe glad, ve. s. 10. Behold he saith not the Iew onely shal reioyce in the Lord but ỳ iust: is no man iust then but the Iew?

Ashe

of Paule, who in Rom. 3. teacheth, That the Iewe is not iuſtified by the workes of the Law, but by fayth in Chriſt the righteous and only iuſtifier. And by and by he after that, ſayth: Is hee the GOD of the Iewes onely? Is he not alſo God of the Gētiles? verſes 29. 30. Yes, of the Gentiles he is alſo God, which iuſtifieth Circumciſion by fayth, and vncircumciſion through faith. And in the 9. Rom. ver. 30. he ſayth: What ſhall we ſay then? that the Gentiles which followed not righteouſneſſe, haue attained vnto righteouſnes, euen the righteouſneſſe of faith.

Here the Scripture openly teacheth (ſo farre as vnto iuſtification pertaineth) that there is no difference betweene the Iewe and the Gentile: all haue ſinned and haue need of the glory of God, but by the alone grace of Chriſt they are iuſtified. And as S. Peter in Acts 15. confeſſeth, God (ſo much as to iuſtification belongeth) made no difference betweene the Iewes and the Gentiles. verſe 9. If hee made no difference betweene them, if he alſo iuſtifie the Gentiles by fayth in Chriſte, euen then againe ſhall the Gentiles be founde iuſt by Chriſt: If they be iuſt, then alſo do they reioyce in the Lord, they reioyce in Syon.

They haue aſwell their dwelling place as the Iewes, the fleſh of Abraham haue in Syon: out of which Citty no man is excluded, but by that incredulity, which wyth the vnfaythful Iewes he reiecteth: becauſe they imbraced not Jeſus Chriſt the King of Syon, VVhom the Father himſelfe (as Dauid ſayth) appointed to rule ouer Syon his holy hill: And placed him as the head of the Gētiles. Therfore, ỳ dwelling place of all which truely reioyce, (that is to ſay of Chriſtians) is in Syon, namly the church of Chriſt: concerning which ioy of Chriſtians, the Prophet Eſay thus prophecieth in the 51. Chapter: Ioy and gladnes ſhall be found in Syon, thankſ-giuing and the voyce of praiſe. ver. 3. And the redeemed ſhall returne, and come with ioy vnto Syon, and euerlaſting ioy ſhall be vpon their heades, they ſhall obtaine ioy and gladnes, and ſorrow & mourning ſhal fly away. ver. 11. I euen I am he that comfort you. Who art thou that thou shouldeſt feare a mortal man: and the ſon of man which ſhall be as withered graſſe? ver. 12. Which true and perfect ioy, (neuer to bee taken away from vs. Iohn 16.) Chriſte our Lord & God (who bee bleſſed for euer) vouchſafe to giue vs hereby true faith in him, and in the world to

Pſalm. 2,

Pſalm. 17.

to come, by the cleare and manifeſt beholding of him. Amen.

They that impugne our Catholique fayth, which we haue confeſſed ſix yeeres agone, in a very great aſſembly, before the Emperor and States of the Roman Empyre at Auguſta, and will haue theſelues only accounted Catholique, do tie ỹ church to the Seauen-hilled Babilon, & ſo deſcribe her, that ſhe may be ſeene and perceiued with our very eies, as if indeed ſhe were a worldly Monarchy, wherin a viſible head & Vicar general might beare rule: they (I ſay) with their finger, point at that Spirituall Syon. But the Scripture both heere in this place and elſewhere, often enough teacheth vs, that the Head, the builder and King of Syon is ſpirituall, and the Citty ſpirituall, not earthly, alſo the Citizens of that glorious City to be new creatures in Chriſte reioycing, ſinging and leaping for ioy, not openly riding on ſtatly ſteedes, in kings Pallaces and all prodigality of thys world, but in the Spirit: for, being ſaued through hope (as S. Peter ſayth) with inward ioy, they looke for that bleſſed hope and appearance, of the glorie of the great God, and our Sauiour Ieſus Chriſt, in the day of our full redemption. But in the meane

The Church is neither that Seuenhilled Babylon, nor yet a worldly Monarchy.

Titus cap. 2.

mean time, they wæpe and lament in this
woꝛld: contrariwiſe, the woꝛld reioyceth
and is glad. And as Chriſte ſayth, in the
Iohn 16. verſe. 33. woꝛlde they Finde affliction, but in them-
ſelues peace, through Chriſt the ouercom-
mer of the world. Foꝛ, if a man behold the
church accoꝛding to ỹ outward ſhew, ſhæ
ſhal not be ſeene the dwelling place of thē
which reioyce, but a loathſome pꝛiſon of
ſoꝛowfull and afflicted perſons. Therfoꝛe
the bleſſings of that ſpirituall habitation,
do exceede all vnderſtandings, and are not
perceiued with fleſhly eyes: and the vn-
godly ones in this woꝛlde, are not woꝛthy
to ſæ, no not the leaſt Cittizen of thys holy
Citty, adoꝛned with thoſe her true bleſ-
ſings, which we haue in Chriſte, The
woꝛlde ſæeth the outwarde man which is
coꝛrupted, but he ſæeth not the heauenlye
Ieruſalem with her cittizens borne a new
of the Spꝛyte.

The ritch glutton in Luke 16. ſæeth
Lazarus a begger, full of ſoꝛes, & famiſhed
with hunger at his gate: but I pꝛay you
what carnall eye ſight, yea, what humane
reaſon, wold know ſo wꝛetched and abiect
a perſon in outward ſhew, to bee the belo-
ued Childe of God, to raigne with Chriſt,
and whom the very Angelicall ſpirits did
attend

attend vpon: with such figures of calamity lye Christians couered in thys World. The Apostles those most excellent and noble Princes in Christes kingdome, howe afflicted were they in the kingdome of this world? They seemed outwardly the vilest persons of all men, they were buffeted with blowes, they wandered vncertaine coastes, they were railed on and became as the most loathsome things of the world Where (I pray you) were then the eyes which could perceiue such and so great cõperes of the heauenly kingdome: finally, how vnknown was Christ, the king and builder of the eternall kingdome, vnto the Children of this world, in the Synagogue of his people? For as it is sayd by Peter, If carnall eyes could haue seene & known the Lord of glorie, the Iewes would not haue crucified him. And in the 22. Psal. he telleth vs what manner of person he was reputed in the world. I am a worme (sayth he) and no man, a reproch of men, and the outcast of the people, al they which see me haue laughed me to scorne. verse 6.

Christians lie couered with figures of calamity

Psalm 22. verse. 6.

This one thing therfore let vs be careful of, That we may still continue in the citty of God, (euen by faith in Christ) let vs reddily imbrace affliction, as the compa-

nion of the Gospell, and for the name of Christe, as the heauenly watchword and badge of his kingdome, let vs not esteeme or passe any thing, what blind iudgments of this world are giuen vpon vs, but lette the determination of the holy Ghost, touching vs in this Psalme, be only set before our eyes. viz. The Lorde loueth the gates of Syon: what shall the most pestilent enuie of the enimies then hurt vs, which crieth, that we are gone from God, and from his Church? The Lord himselfe buildeth the Citty wherein we are, although then in the sight of the Children of this world, she seeme outwardly vile and a dungeon, yet is shee an excellent and impregnable Citty. The Aduersaries reproch vs with errors, but heere they that acknowledge Christ, do well vnderstand, that all fountaines of Gods graces do flow in this citty of God Therfore euen then also doth the sound doctrine of Christ, a right and true fayth, yea good workes indede, and studie after godlines here hence flow forth likewise, yet doubtlesse fayth is far more luke warme in vs, then is expedient. But wee must pray vnto the Lord, that instantly, that what he hath mercifully begun in vs, he wold make perfect the same. That we

seeme

ſæm not to haue receiued in vain, ſo great grace of God in our Syon, & that the moſt glorious name of Chriſte, bee not for our ſakes blaſphemed: according to Peters admonicion therfore. Let vs abſtaine from fleſhly luſts which ſtriue againſt the ſoule and as ſtraungers & Pilgrims in this world (whoſe glory paſſeth away) let vs ſéeke with earneſt deſire after a future & permanent City. Wherein (as S. Ihon ſaith) There ſhall be no more death, nor mourning, nor crying, nor ſorrowe, but God ſhall wipe away in her, all teares from the eyes of his true beleeuers. Apoc. 21. verſe 4. 1. Pet. 2. verſe. 11.

Let the Children of thys Worlde take their delyght in earthlie Citties, and fill theyr mindes wyth pleaſures which ſhall ſoone haue an ende, for they ſhall bee conſumed from of the Earth, which nowe they vniuſtlie occupy and enioy: Let vs (whome GOD hath called to the rieth Glorie of heauenlie inheritance) ſeeeke for thinges which are aboue. VVhere Chriſte our King and high Prieſte ſitteth at the right hande of GOD. Which the ſame King of Glory vouchſafe to accompliſh and performe: The Authors comfortable concluſion to the elect of God. Ephe. 1. verſe. 18. Coloſ. 3. verſe. 1.

forme: For, into this Citty (concerning which, so glorious thinges are spoken) except wee heere in this lyfe doe enter by Faith, wee shall not possesse the same in Deede, when this worlde shall haue an end: which without doubt shall not longe endure.

FINIS.

URBANVS REGIVS.

Psal. 135. Prayſed be the Lord out of SYON which dwelleth in Ieruſalem: Praiſe yee the Lord, verſe 6.

R. R.

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THE 2 Solace of SION, and Ioy of IERVSALEM:

Or consolation of Gods Church in the *latter age: redeemed by the preaching of the* Gospell vniuersallie.

Beeing a Godly and learned exposition of the Lxxxvij. Psalme of the Princelie Prophet Dauid: *VVritten in Latine by the reuerend* Doctor *Vrbanus Regius*, Pastor of Christes Church at Zella in *Saxonie. 1536.*

Translated into English by Richard Robinson Cittizen of London. 1587.

IOEL. 2. VER. 32.

But whosoeuer shall call vpon the name of the Lord shall bee saued: For in Mounte Sion *and in* Ierusalem, *shall be deliuerance as the Lord hath said, and in the remnant whom the Lord shall call.*

AT LONDON,
Printed by *Richard Iones.*
1591.

Psal.45.
Regina a dextris Dei. &c. Vers.9

Rex concupiscet decorem tuum. &c. Vers.11.

Psal.113.
Qui facit mulierem orbam habitare cum familia sua, matrēque filiorum letam fore Vers.9.

Ephes.2. *Qui Structor Ecclesia est, Angularisque Lapis,*
Psa.2.He.9 *Rex* Sion *& Salem, Leo Iudæ, Flosque Iessæ.*
Esay.49. *Nutritiosque creat Reges, Nutricesque Reginas,*
Ecclesiæ suæ, protegat (inquam) Christus
Reginam Elizabeth, *Scuta & Regalia sua*
Liberæ & Saraæ : filij multi fiant.
Gallat.3. *Donec nos in* Sion, *Des Ciuitateque Vitæ*
Heb.13. Salem, *sic Cælesti congaudeamus omnes.*

Ciuitas London.

Psal.101. Annūcietur in Sion
ciuis in Ierusalem Vers.26

nomen Domini, & laus

2.Esdras. 5. Vers.25. *Ex omnibus Ciuitatibus edificatis (O Deus) sanctificasti Sion tibimetipsi.*

To the Right Worshipfull, Sir *George Barne Haberdasher, Alderman, Knight, Maior of* the City of London, in an. 1587. and at this day President of S. Thomas Hospitall in Southwarke, Grace, Mercy, Peace and plenitude *of Temporall and eternall Beatitude, in Christ Iesus our Lorde and Sauiour euerlasting.*

KNowledge of God by his holy wyll, worde and workes omnipotent conceiued, Fayth in his heauenly prouidence, presence and promises al sufficient perceiued, and obedyent thankefulnes for his inestimable bounty, benifits and blessings permanent receiued (right worshipfull, and reuerend in the Lord) as they are three most excellent plantes of diuine vertue, of whose fruite if our first Parentes in Paradise, had taken, tasted and disgested aright, (as they did of a contrarie) not onely their solace there had beene without Sorrow their ioy without annoy, & their lyfe without death, to the inspeakable solace & infinite ioy of the eternal God their creator: But also both they and all their posterity had beene freed from the thraldome of Sathan, sinne, Death and Hell from time to time, euen for euer. For thereby in steede of knowledge, wilfull boldnes, for want of faith, incredulity: and for obedient thankfulnes contemptuous ingratitude caused liberty to be turned into thraldome: pleasure

into paine, proſperity into aduerſity, health into ſickneſſe, life into death, and bleſſings into curſings: Albeit the ſame our omnipotent Creator, mercifull redeemer & gratious ſanctifier, according to his holy wyll, word and work, by his heauenly prouidence, preſence, and promiſes by hys bountye benefites and bleſſings, afterwardes (finding better fruits of knowledge, repentance, faith, and obedience in them) comforted and confirmed both the ſame, our firſt ſinfull parentes and theyr ſeede after them vyz. *Seth, Enos, Kainan, Malaliel, Iared and Enoch* with long and happy dayes vpon earth. Of which ſeauen *Enoch* eſpecially euen aliue (the reſt of the fathers beholdinge the ſame) was from thence tranſlated into heauen, not onely for a repentance vnto the nations in this lyfe but alſo to ſiguify the immortality of the bodyes and ſoules of the Lords elect after this life euerlaſtingly: And hereupon the beſt approoued Interpreters & writers gather that as the Lord in ſixe dayes created the world, & reſted the ſeauenth day: ſo the ſame ſhould eudure ſix thouſand yeeres, & the ſeauenth thouſand, ſhould be the Saboth of eternall reſt. And as the firſt ſix fathers from *Adam* to *Enoch* dyed by courſe of nature, and the ſeauenth was tranſlated aliue into heauen, ſo during the firſt 6000. yeeres death ſhould raigne in the world but in the 7000; ſhould begin the bleſſednes of life in the worlde euerlaſting.

Anno mundi, 1000,

Here then conſequently (after *Enoch*) we now for our time haue great cauſe of conſolation, To remember how yet in the firſt age, God calling *Noah* (a reſt or ceaſing) with his famely into the Arke and they obediently entring were ſaued, when all the world beſides were conſumed Gen. 6, And how

in

in the ſecond age of the world, *Shem* (the renoumed) of whom the firſt Iewes came & *Iapheth* (enlarged of whom the firſt Gentiles came, both the ſonnes of the ſame *Noah*, ſhould (beeing bleſſed) ioyne hands together towards the building of the earthly *Sion* and heauenly *Ieruſalem*: when their brother *Cam* (crafty) for his diſobedience was accurſed, Geneſ, 9. And his children the Cananites an idolatrous and wicked people were confounded in their preſumptuous buylding of the earthly *Babel*. How alſo the ſecond age expired, and in the 23, yeere of the thyrd beginning, *Abraham* (the father of a multitude) being called by God out of the city of *Haran* in Meſopotamia, into Palelſtine, euen there amongeſt the infidels receyued the promiſe concerning Chriſt incarnate of hys ſeede: that the world ſhould by hym recouer the bleſſinges that it loſt through *Adam*: Geneſ, 12. Which was by the will of God more amply perfourmed in the Lords couenant vnto Dauid (beloued) of the trybe of *Iuda*, the yongeſt ſon of *Iſhay*: Who from keeping of ſheepe being called to be a kyng ruled in *Sion* and in *Ieruſalem* with great ſolace and ioy of his people: a Conqueror of theyr enemyes, a comforter of theyr friends, and as a princelye deuyne Prophet, the Lords annoynted, receyued the effectuall promiſe concerning Chriſt incarnate to come of his ſeed, and hys ſure & ſafe ſtabilitye of hys euerlaſting kingdome. 2, Sam, 7. And though hee buylded not the Lord a materyall Temple, yet hee endeuored moſt religiouſly to aduance Gods glory in hys congregation with deuine ſeruyce & worſhip, according to the holy wyll of the Lord, ſolemply celebrating the ſame with heauenly harmony of ſacred ſonges, and with Pſalmes of prayer

Anno mundi, 2000.

and praise: appointing *Asaph, Haman, Idithũ*, & the sons of *Korach*, most skilfull Musitions, to playe vpon and sing to melodious instrumentes, with sweet solace and ioy in the Lord. After whom *Salomon* (peaceable) his son succeeding being appointed of the Lord, to buyld and beautify the temple, for religion, wysedome, welth, power, and prosperity, incomparably florished at the first: But in hys elder yeeres forgetting God and falling vnto Idolatry, he procured Gods displeasure, the hatred of hys enemyes and decay of his kingdome. And in the third age the Lord thinking vpon his promise made vnto Dauid aforesayd, by his prouidence ordayned the most godly, wyse, prosperous and victorious kings of *Iuda*: as Asa, Iosaphat, Ioathan, Ezechias, and Iosias, and after them, Cyrus, Darius, and Artaxerxes, kings of Persia: with Zerubbabel, Nehemias, and Esdras, theyr helpers to builde the Lords house, destroy all Idolatry, bring the people out of Babilonicall thraldome, and set them forwards in the way of the promised heauenly *Sion*, & Ierusalem. In whose dayes also the Lord stirred vp his holy Prophets Esay, Ieremy, Ezechiell, Danyell and the rest to pronounce vnto the Nations hys holy wil, word & works, to preach vnto al true beleuers his prouidence, presence, & promises in hys church & kingdome by Christ, and his Gospell of euerlasting saluation. In the fourthe age of the world (for the accõplishment both of the law and the Prophets) Christ Iesus the son of God came into the world for the saluation of all true beleeuers: whom the very Gentiles of the east, at hys first comming acknowledged & worshipped: the Iews afterwards scatered here and there among the gentiles, and many of theyr rulers beleeued in hym.

Anno mundi 3000, Regni Asa. 10

Though

Though the Phariſes, Scribes and Hipocrites wyth other wicked Iewes deſpiſed his doctrine and perſecuted his perſon, and his Apoſtles alſo: of whom the denying Peter, a penitent Paſtor amonge the Iewes: and the perſecuting Saule a conuert Paule among the Gentiles, were alſo mighty meſſengers & workmen of theyr maiſter Chriſt, when with thē, the other apoſtles & many chriſtian Doctors, Martirs & mēbers of the primatiue church, (vnder 12. perſecutiōs for the ſame cauſes & effects,) liued & died the faithful ſeruants of Chriſt, and inheritors of the promiſed heauenly *Sion* and Ieruſalem. And as euen in that age the Romā Antechriſt began his kingdome to cōſtitute manstraditions a boue Chriſts inſtitutions: whom Tyrants, Epicures Sophiſters, & manifold miſcreantes vpheld & had in honor. So euen then & in the firſt age of the world the lord God ſtirred vp good & gratious emperors and kings, godly ſpiritual perſons, & religious mē bers of his church, to ſettle & defend his truth and aduance the glory of his heuenly kingdom, to the ſubduing of the ſame Antechriſt. And now are almoſt 600 yeres entred into the ſixt age of the world the lord in his holy wil, word & work performinge his prouidence, preſence, & promiſes in his church & kingdom euerlaſting (by gathering the ſame out of euery nation, the faithful of his flock) who ſhall partake with him of the celeſtial ſolace & infinite ioy in the heauenly *Sion* & Ieruſalem, in the ſaboth of eternall reſt. Towards the well wiſhing whereunto (right worſhipfull, & reuerend in the Lord) like as the apoſtle Paul writ his louing ſaluations vnto the Romans, at that time the choſen church of Chriſt, and (amongſt ſome of them engrafted in the true faith before himſelfe was called) praied them to ſa-

Anno chriſti, 1. Anno mūdi, 3970.

Anno chriſti. 1004. Mundi 5004.

Rom,16. lute *Vrbanus* his fellow helper in Chriſt: So do I moſt humbly,and hartily, reuerently, & dutifully recõmend vnto your good worſhips godly & fauourable acceptation of this ſhort,but ſweet Pſalm this little but learned labour, publiſhed by ſo faith full a fellow helper of Paul,this *Vrbanus Regius* or kings citizen of Chriſt in our time,who as he beeing preſẽt in ſpirit, though abſent in body for two yeres,ſent the ſame in latine as a token of remembrance vnto the worſhipfull Senators of Hamborow,his friends:So(I a poore citizen of London,& wel willer of your good worſhip my good benefactor.) doe once more dedicate and conſecrate this my tranſlation of the ſame. *In perpetuam Mnemoſinam promptitudinis meæ in præcatione & praxi pro pietate tua.* And ſo hũbly beſeeching yourgood worſhip to accept my poore good will in ſo ſmall a ſubſtance,though great in effect I hartely praye for the happy & long encreaſe of Gods benefites and bleſſings vpon this City terreſtiall:and for the godly members therof with Chriſt the immaculate Lambe,his angels,elders,& thouſandes thouſandes of his elect. Vnto whom with the father and
Reuel,5. the holy Ghoſt,they inceſſantlye ſhall aſcribe all power,and riches,and wiſedonie and ſtrength,and honor,and glory,and praiſe.For euer,and euer.So be it. At London in S.Sepulchers pariſhe this 31,of December,1590.

Your worships humble Orator.

Richard Robinſon.

The Lxxxvij. Pſalme, according to the Hebrues.

VVhereof the Title is attributed.

A Pſalme or Songe of the Sonnes of *Korach*.

AVGVSTINE ſaide well, that this Pſalme was very breefe in circumſtaunce of wordes, but greate in ſtubſtance of all the Sentences. For, wheras it hath but ſeauen verſes onely, yet notwithſtanding it deſcribeth profoundly the Churche of Chriſt, the heauenlie Ieruſalem, the ſpirituall Sion, as the fruitefull Mother both of the Iewes and Gentiles: what a one and how large ſhe ſhall be, when as ſhe ſhall not onelie haue Citizens from among the Iewes, but from among the Gentiles alſo, throughout the whole worlde. And out of this Pſalme learne we that Article of our fayth, I beleeue there is one Catholike holy Church, the communion of Saintes: And I ſuppoſe thys is euen very ſpecially

Tomo 2. operum ſuorum interpretante Pſalmos.

necessary for this our age, that we may exactlie learne, and daylie handle thys Article out of the holie Scriptures, least wee be seduced by the Annabaptistes and Chiliastes of our time, carnally vnderstanding the predictions of Prophets concerning the Church: eyther els be caried away, with admiration of their glorious and statelie Titles, who at this day thrust forth vnto Christians, the inuentions of mans brayne, for, and in steede of the true worshipping of GOD, vnder pretence of the Churche: As if the Churche (of whome we daylie make mention in the Apostles Creed:) were either a worldlie pollicie, or the Author of infinite traditions, which at this day, false and tyranicall teachers of thys latter age, doe cast (as it were snares) into the consciences of Christian people, (lyke as the Prophet Ezechiell in his 13. Chap. speaketh of those deceiuers) That they might slay the Soules of them which die not, and giue life to the soules that liue not: in lying to my people, which beleeue their lies. Verse 19.

A certaine sect which beleeued that Christ shold raygn 1000 yeeres onely.

Chiliastæ in Egipto exorti. Anno mundi. 261.

Anabaptist. in Germania. Anno christi. 1534

The

The Lxxvij. Pſalme

Her foundations are vpon the holy Hilles:
The Lord loueth the gates of Sy-
verſe 1. on, more then all the dwellinges of
Iacob.

PAule the Apoſtle wrote in 1. Cor. 10. That all things hapned to the Iews in Type or Figure (as it were) vnto a People Tipicall or figuratiue: wherefore wee will herehence enter our purpoſe, from the Type vnto the trueth, and from the ſhaddowe vnto the Light it ſelfe. What notable thinge ſoeuer is anywhere in the Scripture mentioned, as touching Sion, Ieruſalem, Iuda, and Iſrael, what ſo diuine promiſes of Chriſt and his euerlaſting kingdome, are any where ſet down) all this dooth the carnall people of the Iewes referre vnto themſelues, and the earthly Sion and Ieruſalem. Wherfore in theſe and ſuch like propheſies, the Iews notably flatter themſelues, and moſt arrogantly diſpiſe the Gentiles in comparison of themſelues. Becauſe as S. Paule ſayth 2. Cor. 3. Thoſe Gentiles haue the couering vntaken from their hearts, as in the reading of the olde Teſtament, and the Kingdome of God is taken from them. They alſo erre not knowing the Scrip-

the ſhadow of the Lawe without fayth, cãnot be vnderſtoode.

tures, neyther shall the Veile or couering of their vngodly ignorance be takē away, except they bee first conuerted vnto the Lord. verses 14. 15. 16. So as (whiles they imbrace not Iesus of Nazareth, for their true Messias or Sauiour, fore-promised in the Law and the Prophets, and sent vnto vs from God, in the last wœke of yeeres which Daniell declareth, Cap. 9. vers. 27. but imagine themselues an other Sauior or Sacrifice offered, I knowe not whom) it is impossible for them, to vnderstand the sacred misteries of the Gospel in the Prophets: which are not vnderstoode, but by the gouernment and guide of the spirit of Christe, who speaketh in the Prophetes. And none haue the Spirite of Christ, but they which beleeue in Christ.

Wherfore, also in this Psalme as yet, still pleasantly dreame they, of that same auncient Cittie of Syon, in time past ouerthrown and layd waste by the Romaines: and (as Daniell also witnesseth) neuer to be restored agayne. But the Church of Christ, which hath the holy Ghost, and thereby also true vnderstanding of the Scripture, knoweth indeede, that Ierusalem and Syon, was in time past beloued of God: for, at Ierusalem was the Priesthood

hood of ỹ Leuites, the Sanctuary propicia torie, a place dedicated for Religiõ, or true worshipping of God. that same notable treasure of sacred Scripturs, the Law and the Prophets, wherin is the Gospell of eternall saluation. And in Ierusalem was the kings royal Throne, vpon the which should sitte that same true King of Israell, the Messias which was to bee borne of the seede of Dauid: but, all this should come to passe in a certaine other order, then other kings had their gouernment.

In this Syon were glorious things begun. For the same Ruler ouer Israell (Iesus Christ) came into Syon, and into hys holy Temple. Malachy 3. Therein preached hee the vnsearchable riches of his grace. Therin began he that mighty kingdome of his, by the worde of his Gospell, and by his Spyrite, which was miraculously powred vpon his Apostles in Syon. The Law and the Prophets were in that place accomplished: For, Iesus of Nazareth the son of Dauid after the flesh, ỹ true Messias, came into Syon, ryding vpon an Asses Colte, the true and eternall King of Syon: and in the same Citty, celebrated the true feast of Passouer, and nere vnto the same, offered vp himselfe to God his

Mat. 21
Mark. 11.
Luke 19.
Iohn. 12.

Father, the ful accomplishment of al figuratiue sacrifices: the Sacrifice of true redemption, & the very immaculate Lambe, dyed he at the feast of Easter, for the sins of all the world: & all this did he, the alone high Preist, who with the one only oblation, purchased euerlasting redemption vnto Israell.

Esay 2. Out of Syon afterwardes plentifully isshued the Gospell of Gods grace into the world, by the Apostles: and the Primatiue Church, which at the first was but very small in number, went out of Syon, and dispersit her selfe into the foure partes of the world, that the Scriptures might be fulfilled, Concerning the calling of the Gentiles, vnto the grace of the Gospell. The Church (I say) knew euen the earthly Syon, to be for a season, beloued and preserued of God, vntil Siloh, (that is) the promised Sauiour came into her: and out of her (by the remnants of Israell saued:) shoulde Syon, the true Church of Christe come forth into all the world, as the mother of all true beleeuers in Christe. And she also knew euen ỳ same Syon in Canaan, to haue bene a figure of the true Syon, the Church of God dispearsed throughout the world, which is the heauenly Ierusa-

Micheas. 4.

lem:

lem: as it is alſo ſayd by S. Paul Heb. 13. Ye are come vnto the hill of Syon, and to the Citty of the lyuing God, the heauenly Ieruſalem. &c.

Although therfore the holy Ghoſt foreprophiſied theſe things, touching ỳ earthly Ieruſalem, and the earthly Syon, as by a Type or Figure: yet he intituled thys Pſalme eſpeciallie of the true Syon, the Church of Chriſt, which is to be gathered from among the Iewes, and Gentiles alſo: neither had he reſpect only vnto the earthly Citty, and her wals of ſtone: but vnto the ſpirituall Cittie, and her ſpirituall ſituations, and vnto farre greater matters, then the faithles Iewes could conceiue of.

The holy Ghoſt cheefly recordeth this, touching The holy Citty, the new Ieruſalem, deſcended from heauen, prepared as a Bride, trimmed for her husband Apoc. 21 ver. 2. And as S. Paul ſayth, in the former Epiſtle and 11. Chap. Heb. Hauing the foundations of the citty, whoſe builder & maker is not man alone, but God himſelfe made man. verſe 10.

The holy Ghoſt premeditated this, as concerning the true foundation of Syon. The liuely ſtone, of men indeed refuſed, but of God choſen, and had in reputation.

Ephe. 2: The foundation of the holy Citty.

Mat. 21. He foresignified the liuely stones also, builded (vppon the approued corner stone, chosen, precious, and liuely,) as that spirituall house, the Tabernacle & Temple of the liuing God. Yea, he prefigureth The Mountaine of the house of the Lord, prepared in the top of the Mountaines, exalted aboue the Hilles: whereunto the people shall runne, and many nations shal make haste, as it were vnto a Forte of refuge, to learne the wayes of the Lord, & to walke in his pathes. Micheas 4. vers. 1. & 2. he in whom and for whom, God hath promised true and assured benefites vnto his elect, is King not of this Worlde, or an earthly person, but is spirituall heauenly, and eternall.

By Christ we are numbred amõg the citizens of the heauenly Ierusalem.

Wherfore, the elect ones of God, are not to looke after the benefites of this world, for the which we were neither Baptized, nor haue beleeued. But we must seeke for ỹ assured good things, incorupt & eternall.

Augustinus in psalm. 91

Undoubtedly Augustine sayth verie godlilie, writing vppon the 91. Psalme. We are not Christians, but for the worlde to come. Let no man hope for the good things in this life, let no man promise him selfe the prosperitie of the world, because he is a Christian. No Cittie vppon earth, (which

(which ſhall ſoone periſh.) muſt we looke for, but the true Citty, whoſe wall & foundation God himſelfe is: vppon whome all the prayers of the godlie ones doe reſt, of whom, (in the exilement of this lyfe) they are continually mindefull, as of the true Countrey: to the poſſeſſion whereof, they refer and wholy bend, all the determinations and deeds of their lyfe. For they ſeeke after true glory, honor and bleſſed immortalitie, which they finde not in Citties and tranſitorie benifits of this Countrey, but in the heauenly kingdome or Citty of God. Herehence hath this Pſalme, that ſame his abrupte beginning, for hee ſayth, Her foundations, when as notwithſtanding, there is not any one word goeth before in the verſe, concerning the ſame Citty. Wherfore the Pronoune Relatiue (Her) is to be referred vnto the Church of God: which he now, not as a Gueſt or inhabitant, but as a fellow-Citizen of the ſaints and houſholde Seruants of God, (by the ſpyrite reueyling) ſawe with the eyes of fayth, and fore ſighed after with moſt feruent prayers: as he which knew that ther is no reſt, peace, life, nor ſalnation, without the Limits of this Cittie of God. Dauid.

Such cogitations Chriſtians haue, (whoſe

Galat.2. verse 20.

(whose conuersations are in heauen) as Paul saith, Phil.3. Who when they are ryssen from the death of sin, seeke for & are carefull after heauenly things, & not earthly things. Col.3. Who also saith with S. Paule. Now liue I not, but Christ liueth in me. The world is to me crucified through Christ, and so am I to the world. Gal.6.

What manner citizens they of the heauenly Ierusalem be.

Therfore this same Citizen of the heauenly Ierusalem, meditating many things with himselfe, of the blessed City of the holy ones, (being full of the holy Ghost) bursteth out into these words of this Psalm: which Psalme is a continuall testimony, of the godly cogitations of that man, concerning ỹ Article of the faith, I beleeue in the Catholike Church, the communion of Saints: for, what thing we loue from our hart, of this we think continually, and we kæpe it not in secret: but we afterwarde spare no speach, euen vnto ỹ full publishing therof, according to ỹ saying: Out of the aboundance of the heart, the mouth speaketh. Math.12.ver.34. Dauid sayde therefore, Her foundations (vnderstand of the Citty) which I loue with most earnest minde, wherin (but vnknown to me) I am yet made safe, or preserued by hope: wher

in

in for euer (the Sauiour of the worlde so vouchsauing) I shall still remaine, are in the hils of holines: for so saith the Iew, we should say in the holy Hilles.

Cities of this mortall lyfe, be they fenced or defended, with howe strong so euer muniments or Bulwarkes, are yet notwithstanding builded vpon the sand: for, whatsoeuer mans hand buildeth, the same can it also cast downe. Therfore, Citizens of earthly Cities, cannot dwell in sufficient safetie: all their ritches, yea life, and finally whatsoeuer they haue, are laid open to their enimies. Wherefore we rightly then say, that no earthly Cittie hath her foundation in the Hilles: for although no enimies assault the same, yet time is the consumer of things, & corruption at length wasteth those things, which haue bene in this worlde most strong: but the foundations of this Citty are sound, firme, & perpetuall, because they are in the Hilles.

In wordly or humaine things, nothing perpetually firme.

The holy Citty hath all thinges perpetuall, firm, & sure in the hils.

What then: are not earthly Cities also in the hils? is that Citty safe, which is situate on the hilles? Why then sayth the Lord by his Prophet Abdias, To the hils of Seyr, & the dwellers theron. The pride of thy heart puffed thee vp, because thou dwellst in the cliftes of the Rockes, whose habitation

Abdias.1

habitation is hie, thou sayest in thine hart, who shall bring mee to the ground? The Lord maketh aunswer to the bragging of the Edomites: If thou exalt thy selfe with the Egle, and make thy nest amonge the starres, thence wil I bring thee down (saith the Lord.) And surely though Ierusalem were in olde time, builded in the mount Syon and the little hilles: yet notwithstanding, it was easie to be assaulted and beaten downe of their enimies, the Chaldeans and the Romaines.

All earthly buildings, be they neuer so strong, and stablished in the hils & Rocks, are yet builded vppon the sande: because they shall in time, fall to the ground and perish. Wherefore the Prophet here speaketh of other hilles, as the Hebrue Noune declareth, which signifieth holines. Therfore those foundations are in the hilles of holinesse: that is, not in earthly hilles, but in the heauens. For the foundation which this Cuty hath, is that immouable Rock, (Mat. 16.) wheron the Church is builded, & stands to the vtmost, against the gates of hell. Whereof the Apostle mentioneth. No man can lay any other foundation, thē that which is layde, euen Christ Iesus. 1. Cor. 3. Wherfore the Apostle when hee

Caraſs.

Hilles of holynes.

christ is the foundation of ỹ church

speaketh

speaketh of ỳ blessed Citty, the weth openly this foundation, and sayth: Those Citizens (that is, Christians) are builded vpon the foundation of the Apostles and Prophets, Christ Iesus himselfe, being the head corner stone: in whome, what building soeuer is coupled together, groweth vnto a holy Temple in the Lord: In whō ye also are built together, to be the habitation of God, by the Spirite. Ephe. 2. ve. 20. 21. 22.

The Cittie is holy, firme, and eternall. and it hath Cittizens, euen the holy ones, as the Apostle euery where calleth them. For although they be sinners borne, yet in that Citty, they are regenerate of water and of the Spyrit: yea, They are iustified by fayth, and sanctified by the name of Iesus, and by the spirite of our God. And all things which are without this Citty, are prophane & abhominable before God. In this Citty onley is true holinesse, (as the Prophet Abdias sayth, vers. 17.) But vpon mount Syon shall be deliuerance, and it shall be holy. And the Prophet Esay declareth, Cap. 4. Then he that shall bee left in Syon, and he that shall be left in Ierusalem shall be called holy, and euery one shall be written among the liuing in Ierusalem, when the Lord shall wash the filthines of the daughters of Syon. ver. 3. & 4. Why the Citty is called holy. 1. Cor. 6 verse 11.

The

The Lorde loueth the Gates of Syon.

THis latter part of the first verse sheweth how fatherly the Lorde loueth vs, for Christes sake, the foundation of thys Cyttie, vpon whom wee are builded, as a pirituall house.

We are beloued of God, for Christs sake

The Lord sayth he loueth the Gates of Syon. (that is) the Church of Christ. For, we are beloued of God, for his sons sake, Through whō we haue obteined reconciliation: when as (before we were not yet reconciled, through the death of his son,) we were the enimies of God. Eph. 1. Rom. 5 And he loueth vs aboue all the Tabernacles of Iacob. So much as to the figure or outward shewe pertayneth, we know out of the Law of Moises, how the gates of the earthly Syon or the Cittie of Ierusalem, was so ordayned for the worshipping of God in the olde age, That it should not be lawful for any to offer sacrifice, but within the sanctuary of the citty. Deu. 12. 2. Par. 6.

Ierusalem was ordayned for diuine seruice

Wherefore, although there were many Sinagogues in Canaan, and many places whereunto the people resorted by companies, yet notwithstanding Ierusalē alone had the Temple and Pallace royal of Dauid, and was called the holy Cittie, as the Pro-

Prophet Eſay ſheweth, Cap. 52. Put on thy garments of beauty O Ieruſalem, thou holy Citty: for hencefoorth there ſhall no more come into thee, the vncircumciſed and vncleane. ver. 1. And in his 16. Cap. he ſayth, The Citizens of that Cittie are called an holy people, redeemed of the Lord. ver. 12. And this Prophet Dauid in his 78 Pſalm ſingeth, The Lord hath choſen the tribe of Iuda, the hill of Syon, whom he loued. ver. 69. All thoſe thinges which are ſpoken of the earthly Ieruſalem in figure, are to be referred vnto Chriſts Catholike Church: which ſpirituall Citty the Lord loueth aboue all the dwelling places of Iacob, which long agoe were ſhadowes and figures, thinges temporall, by which notwithſtanding the heauenly Cittie of Chriſtians (euer during) was here ſhaddowed.

verſe 2. { Very excellent thinges are ſpoken of thee thou Cittie of God, alwaies.

IF we learne this verſe aright, we ſhall moreouer recite the Article of the Catholike Church, in the Simbole of our Creede dayly, not vainely and without Faith: for, the Church is in this place, called the Citty of God. But ſome woulde ſay,

say, is not God euery where? yea euen a
mong the Turks, why then is the Churc
only (that is) the Congregation of Christi
ans, called the Citty of God? For, Esay
the Prophet sayth, Cap. 66. Heauen is my
seate, and the earth is my footstoole.

God thogh he be euery where by power and essence, yet he is by grace present with the faithfull onely.

I aunswere, GOD is euery where by
power and essence, but not euery where
by grace, but in Christians only, who be-
leeue in Christe the Mediator: there, is
God, sayd to dwell in his Church, becaus
the Church is that peculier people of God,
sanctified in the blod of Christ, and conse-
crated to God in Baptisme, by the holy
Ghost: that it may be a liuely Temple
and Tabernacle of God, wherin he dwel-
leth, whereinto he powreth out his holy
spirit with his guifts, and on which he be-
stoweth (through Christ) incorruptibility
& eternity. For, as touching Christians,
God specially sayth in Leu. 26. I will sette
my Tabernacle in the midst of you, and
my soule shall not loath you: I wyll
walke among you, and I wil be your God,
and you shal be my people. ver. 11. Which
place the holy Apostle S. Paule 2. Cor. 6.
referreth vnto all Christians which are the
people of God, and the true Church of
Christ. ver. 19. And the holy Euangelist S.

Iohn

Iohn in Reuel. cap. 21. writeth, Behold, the Tabernacle of God is with men, & he will be with them, and they ſhall be his people, and God himſelfe ſhall be their God with them. And the Prophet Ezechiel ſayth, ca. 37. My Tabernacle ſhall be in them, and I will be their God, & they ſhal be my people. verſ. 27. After this manner doth the Prophet call Chriſtians the Citty of God: as it is in the 46. Pſalme, The riches of the flood, ſhal make glad the citty of God, the moſt higheſt hath ſanctified his tabernacle. God is in the middeſt of her, therefore ſhe ſhall not be remooued, God will giue helpe vnto her, and that right earlie.

And heere vpon Aurelius Auguſtinus, that reuerend and moſt exerciſed diuine in Scriptures, when as hee did confute the Romanes blaſphemies (by reaſon of the irruptions of ỹ Goathes) ſlaundering the way of trueth, calleth the Church, that is the congregation of Chriſtians (becauſe ſhe is predeſtinate to raign with God for euer) the Citty of God, as in his firſt booke vnto Marcillinus appeareth, for hee was perſwaded by the ſacred Scriptures, that there were two Citties: One, the Church of God, which (here amongſt the vngodly in this worlde) liuing by fayth in Chriſte,

hath her perigrination or soiourning, frō time to time, and place to place: the other is of this worlde, or pertaineth to the deuil, which hath the vngodly ones, not beleeuing in the Gospell of Christe, vessels of wrath, prepared for euerlasting destruction, with the deuill and his Angels. He deriueth the Citty of God, as beginning at Abell, who was a Soiourner in thys worlde, by grace predestinate vnto life, by grace a stranger on earth, by grace a Cittizen of heauen. The other he bringeth frō Cain the murtherer, which was first born a Cittizen of this worlde, of whome it is read, that he builded a Cittie: but of Abel a Pilgrim in this worlde, we read not that he builded any Citty.

This Cittie then of the holy ones, is from aboue, although it bringeth forth Citizens here in this worlde, in whome it liueth straunger-lyke, vntil the time of her kingdom come: when as she shall gather together all her Citizens, rysing agayn to lyfe euen in their bodies, when the kingdome promised, shall be giuen them, wher with their Prince, the King of all holy ones, they shall raign worlde without end, as the sayd Augustine diligently handleth in Lib. 15. cap. 2. *De Ciuitate Dei.*

The

The Psalmograph therfore here sayth, Very excellent things are spoken of thee, thou Citty of God. Now, except we sleeps all to sluggishly, and neglect our benifites to come, it shall well please vs to search out and discerne, what glorious thinges these may be, which are spoken off, touching, or in the Church of God: for, they are spoken of vs, which beleeue in Christ and confesse Christ.

First and formost, who hath at any time explaned thys prayse-worthy Title, euen by dignity, That Christians are called the citty of God? For in thys one Tytle, all good things are vnderstode: namely that she enioyeth very good Lawes, a most wise Magistrate, faythfull and most learned Teachers, inuincible Warryors, a quyet and most obedient people, true peace and safty, true holines, Righteousnesse, true Ioy, sure or certaine knowledge of special things, and briefly, true life and saluation: for so is thys Cittty called, because GOD dwelleth in her, as in hys own house, hys beloued and holy Tabernacle. And where God after this manner dwelleth by grace I pray you, what good thinges may bee wanting? doth not such a one dwel in safty? And the Citty so safe insulteth with S

Christians are called the Citty of God

Her excellent mẽbers

Paul agaynſt her enimyes on this maner: If God be on our ſide, who can be againſt vs. Rom. 8.

Wherfore if God be King and Lord in her, there muſt nedes be in her abſolute felicity, by all meanes: that is to ſay, righteouſnes & euerlaſting ſaluation. Chriſt the King of glory, with all hys good graces dwelleth in ỹ Church: by good right then doth Paul, (firſt a Perſecutor, & afterward a builder and defender of the Church,) call her glorious, as in Ephe. 5. And what are theſe glorious thinges, which are ſpoken of, in, or touching the Church?

The glorious Titles of the holy Church.

The Church is called, The holy and beloued ſpouſe of Chriſt. Ephe. 5. Whom (as Oſeas ſaith) Chriſt the king of glory hath maryed vnto himſelfe for euer, in righteouſnes, in iudgement, and in mercie, and compaſſion, and faith, that ſhe may know how he is Lord. cap. 2. ver. 19. & 20. The Church is thus diuerſly alſo called, The Citty of the liuing God. Heb. 13. Eſay 60. The citty of the great King, a beautifull place, and the ioye of all the whole earth. Pſal. 47. verſe 2.

The people that dwell therin, ſhal haue their iniquity forgiuen. Eſay 33. verſe 24. The body of Chriſt, 1. Cor. 12. Eph. cap. 1.

The

The piller and ground of truth. 1. Tim. 3.
Mount Syon, the heauenly Ieruſalem. Heb. 12. ver. 22.
The hill of the Lorde, the holy hill. Eſay. 2. and 63.
The Temple of God. 1. Cor. 3. verſe 13.
The Horne of ſaluation exalted, in the houſe of Dauid, the ſeruant of God. Luk. 1
The houſe of God. Heb. 3. 1. Tim. 3. The houſe of Iacob, the ſeate of Dauid. Eſay 9. Luke 1. A Citty ſought out, and not forſaken. Eſay 62. verſe. 12.

Of this Ieruſalem it is ſayd, Pſalm. 147
Thy God hath made the Bars of thy gates ſtrong: hee hath bleſſed thy Children in thee. He ſetteth peace in thy borders, and ſatiſ-fieth thee with the flower of wheate. verſes 13. and 14.
The Queene on the right hand of God, in a veſture of golde of Ophyr, wrought with needle worke. Pſalm. 45.
The King ſhall haue pleaſure in thy beautie. Ibidem. verſes 9. and 11.

Of thys Cittie (ſayth the Lord) I will be a wall of fire round about her, and will be the Glorie in the middeſt of her. Zach. 2.
In Syon will I giue ſaluation, and my glory vnto Iſraell. Eſay 46. verſe. 13.
The Vineyard of the Lord. Eſay 5. verſe 1
The Syſter of Chriſt. Cantic. 5, ver. 1.

My Doue is alone, and my vndefiled cap, 6. verſe 8.

The Garden encloſed, a ſpring ſhut vp, & a Fountaine ſealed vp. Cant. 4. ver. 12,

An Orchard of Poungranets, with ſweet fruites, &c. Cantic. 4, verſe 14.

The peculier people of God, & followers of good workes. 2. Titus verſe 14.

A Spirituall houſe.
A holy Preeſthood.
A choſen generation.
A Royall Preeſthood.
A holy Nation.
A People which haue come out of darknes into light.

} 1. Peter. 2. cap. verſ. 9.

The Heritage of God, Eſay, cap. 19.

Of thys Citty it is ſaide, I will make an euerlaſting couenant with you, euen the ſure mercies of Dauid, my faithfull ſeruant. Eſay 60.

The Nation & kingdome which wil not ſerue thee, ſhal periſh frō the earth. Eſa. 60.

I will giue my Lawe in their inward partes, and write it in their hearts, & I will be their God, and they ſhall be my people. Iere. 31. verſe 33. And they ſhall all know me, from the leaſt to the greateſt, & I will forgiue their iniquity, and remember their

ſinnes

ſinnes no more. verſe 34.

But to know God is eternal life. Ioh. 17

The Lord buildeth *Syon*. Pſal. 102. ve. 16.

In *Syon* is the Lords name declard, and his praiſe in Ieruſalem. ibidem. verſ. 21.

The bleſſed of my Father. Math. 25. For whom the kingdome of God is prepared from the beginning of the worlde verſe 34.

The Children of God. Hoſea 1. Iohn 1. Galat. 3, Phil 2

The Heires of Chriſt, and Co-heires with Chriſt. Rom. 8.

The fellow-cittizens with the Saintes. The Houſholde ſeruants of God. Ephe. 2. verſ. 19.

The Veſſels of glorie. Rom. 9. verſ. 23.

As Lightes ſhining in the world, phi. 2, verſe 25.

Iuda and Iſraell. Hoſea 1. Rom. 2. and 9. **Which names are full of miſteries.**

The Children of promiſe. Gala. 3. ver. 29 4. and 28.

The Children of *Sara* the free woman. Gal. 4. verſe. 31.

The Church builded vpon the Rocke, againſt which, the gates of hell ſhall not preuaile. Math, 16, verſe 18.

Called Chriſtians as of the Lord Chriſte.

Act. 11. verse. 26.
The seed of Abraham. Gal. 3. verse, 29.
The kingdome euerlasting of the Messias, Abdias. cap. 1. verse 21. 2. Pet. 1.
The brethern of Christ. Psal. 21.
The holy ones. Rom. 1. The new man Ep. 2
New creature in Christ. Gal. 6.
A Garland of glory shalt thou be in the hand of the Lord, and a royall Diadem in the handes of thy God Esa. 62. verse. 3.
And thou shalt be called Hiphzibah (**that is**) My delight is in thee. verse. 4.

The fauour of God towardes his Church.

Of her it is sayd by the Prophet Easy cap. 54. Feare not, for thou shalt not be a shamed, neither shalt thou be confounded verse. 4. For a moment, in mine anger, I hid my face from thee for a little season, but with euerlastinge mercie haue I had compassion on thee, saith the Lorde thy Redeemer. verse, 8,

My mercie shall not depart from thee neither shall the couenant of my peace, fall away (**sayth the Lorde**) that hath compassion on thee. verse. 10.

Of her againe, Esay. 60. I will make thee an eternall glory, and a ioy from Generation, to generation. verse. 15. Thou shalt call Saluation thy walles, and Praise thy Gates. ver. 18. The Lord shalbe thine euerlasting

light

light.ver.20.

Iuda ſhall be ſaued, and Iſraell ſhall dwell ſafely.Ieremy,23.verſ,6. And in Eſay againe cap.49. Though a woman forget her Chylde, yet will not I forgette thee O Syon.verſe 15. Beholde,I haue grauen thee vppon the palm of mine handes, thy walles are euer in my ſight.verſe 16.

The Meſſias promiſed out of Sion

Breefly, out of Syon was the true Meſſias and ſauiour of Iſrael, loked for, as Dauid ſignifieth in his 14. Pſal. Who ſhall giue ſaluation out of Syon vnto Iſrael.ve.7

And S. Paul ſayth, Rom.11. Out of Syon ſhall he come, which ſhall deliuer.&c.

And GOD by his ſeruants the Prophets & Apoſtles throughout all the ſcriptures, hath ſpoken glorious thinges in figures, and euident promiſes: For she hath promiſes of this preſent lyfe, and of the life to come.1, Tim. 4.

After thys manner hath the greeke text, as in Latine (*de te* of thee) But the true meaning of the Hebrue, hath (*in te*) in thee: & this preiudiceth nothing to vs, for both are true. Thoſe excellent things which I haue made mention of, are ſpoken of the Church, by the Prophetes and Apoſtles, and in the Church: for, what other thinge are they, but ſacred holy miſteries of the Bar.

Col-

Gospell, touching euerlasting lyfe & salvation, which surely are daily preached and sounded forth, both of the Church, and in the Church: that by hearing of so great matters, faith might come vnto vs, and by Fayth Justification and Saluation.

Selah. The Hebrue text addeth Selah, which S Ierome translateth Semper, alwaies: for ẏ Church, as a Bride glorious in her Husband, shall euermore be preached of: glorious things shall be spoken of her, and in her shal be continually sung, the ineffable glory, of the euerlasting grace of God in Christ our Lord.

And so the Iews for the most part interpreted the word Selah, for euerlasting, like as it is euident in their Epitaphes, as the Iewish Epitaph is in Hebrue, at Basill, His soule continue in Paradise. Amen, Amen, Amen. For euer and euer. For it is vnderstood by that verse in the 48. Psalm, They shall praise thee for euer and euer: And so likewise by Thargus the Hebrue Writer, vpon this 87. Psalme.

Rabbi, Aben Ezra expoundeth it for truth or truely. Dauid Kimhi writeth, that
Ama. it is a token of lifting vp the voyce, in this
Psalme from the rote, to lift vp. So as in
Salal. deed by thys perswasion, the cogitation of the

the mind, is moued earneſtly to way and conſider a great matter: for in thys place it is a worthy little verſe, to the meditatiõ wherof, all the powers of the minde, may be profoundly and earneſtly moued. For, our matter is now in making, we are that Church, the excellent Citty of God, concerning which ſo glorious things are ſpoken of: all which thinges are promiſed, & ſurely giuen vs from God in Chriſt: for ſo great and vnſpeakeable are they, that the Prophet Eſay, and the Apoſtle Paule wrote of theſe. That for them which loue God ſuch things are prepared, which neither eye hath ſeene, nor eare hath hearde, neither yet the heart of man conceiued. Eſay 64. 1. Cor. 2.

The riches of ỹ church

Now let vs ioine the Hebrue phraſe vnto the Greeke text, and you ſhal ſee a godly conſonancy, Glorious ſayings are there of thee, but, in thee O Citty of God. For without thee, and of thee is al euill ſpoken. For thoſe ſame glorious things which are ſpoken of, touching the Churche, are vndoubtedly not ſpoken of her, but in the Church: for without the Church, ỹ world that is, the congregation of the vngodly, the ſpouſe of ỹ deuil, the enimie of Chriſt, with her Ruler is not glorious, but ſpeak

In what pointes the Church of Chriſt is glorious.

mœre

meere and extream infamies or slaunders of the Church. Without ỳ Church (where the Gospel is scorned & hissed out of dores) so soundeth the verse, Reprochfull thinges are spoken of thee, O citty of satan: For so also the vngodly ones flatter thẽselues, that they are the Catholike Children of God, the auncient Christians and the citty of God: but others (not honouring the Pope) them doe they call the Children of satan: yea, they condemne the Gospell of the grace of God, or as the damnable doctrine and errour of satan.

At Augusta, one of those Papistes a Doctor of the Popes Diuinity by suggestion, in presence of Duke Maurice, cryed out vpon them which beleeued in the Gospel of Christ, (which he called the new doctrine) as persons infamous, and vnworthely requested, rightly to beare witnes of the Truth before Iudges or Magistrats, as we say in Duch, Sie sollen mer zukeyner warheit odder zeugknus gut genug sein. So Paule that most excellent light of ỳ Church, was contemptibly reckoned for a Sower of strange doctrine. Acts 17.

Paule and Silas were called disturbers of the whole world. ibidem.

And in times past (as it appeareth in the

Apology

Apollogie of Tertulian agaynſt the Gentiles) the Chriſtians were of the Gentiles named murtherers, Churchrobbers, inceſtuous perſons publique enimies, murtherers of Infantes, procurers of wicked luſts, Bawdes, and Aſſe-heades: in that they worſhipped an Aſſes head, as it were a God: which ſuſpicion, Cornelius Tacitus had ſtirred vp. The church of God is rayled on by the vngodly ones.

The aſſembly of the Chriſtians to the Supper of the Lorde, was counted of the vngodly ones, a Faction.

Chriſtians were named the cauſe of all publique miſcheefe, and of all inconuenience amongſt the people of the world: If the riuer Tiber roſe vp to the wals: If the riuer Nylus flowed not vp ouer the feelds, if the Skies ſtode ſtil, if the earth quaked, if euer any Famine or peſtilence were, by & by it was denounced, Caſt thoſe Chriſtians to the Lyons. Finally, they were reprochfully called, vnfruitfull in their buſineſſe, and not good for any thinge. They were alſo called, Sarmentitij and Semitij, becauſe beeing bound to a blocke of great waight, ſtanding vpright and compaſſed about with fier wood, they were brent to aſhes: and for this cauſe alſo, they were accounted deſperate, and caſt away. Chriſtians bearing the blame of al euill haps. Chriſtianos ad Leonem Nota.

In

In Cipryans time, there was among the enimies of the Christians, one Demetrianus, a man of great name, which sayd, that al mischeefes wherby the world was tolled and turmoiled, was to bee imputed vnto the Christians, for that the Gods of the Gentiles were not worshipped among them: And then it was an offence to be a Christian.

Iulianus the Apostate, in respecte of reproch, called the Christians Galilæans, as Nazianzenus writeth.

The Iewes at Rome, called the Christian sayth and that congregation, a Sect.

Of this sect (say they vnto Paule) it is knowen vnto vs, that in euery place, men speake against it. Acts. 28.

Christ the head of the Church, the husband and foundation thereof, heard hymselfe called of the Iewes, a Samaritane, a seducer and deceiuer of the people, one hauing a deuill, and a seditious person. And in our time such as beleue the Gospel and reiect the doctrines of men, disagreeable to the Gospel, (that I may omit infinit other slaunders) are called of the vngodly ones, Lutherane Heretikes: but Christe the husband of the Church, in this worlde despised and abiect, (such is his vnsearchable wise-

wisedome) turneth euen these slaunders also into glory for ỳ Christians. For who had not rather beare ten hundereth thousand reproches of the vnprais-worthy Gẽtiles, and vnworthy persons abhominable before God (& that for the name of Christ) then to beare the state of a king, and enioy at ease, all the honours and benefites of this world? This one blessing of Christe, confoundeth all the curses of this worlde. Blessed are you when men reuile you, and shall speake all euill against you, for my names sake falsly: Reioyce and be glad, because your reward is great in heauen. Mat. 5. verses 11. and 14.

Verse 3. I will thinke vppon Rahab and Babilon, with them that know me.

Verse 4 Beholde the Philistines also and they of Tyre, wyth the Morians: loe, there was hee borne.

FIrst of all, the names of the aforesayd Nations must be declared, and the meaning of the Prophet, shall more easily appeare: Rahab therefore is a Sirname, which Esay also in his 30. chap. giueth vnto Egipt, because it was a proud peo-

people, in whom when the Iewes put their hope & confidence, they were deceiued.

Wherefore Esayas sayth, For the Egiptians are vanity, & they shal help in vaine. Their (Rahab or) strength is to sit stil.

Cay.

And in the 51 chap. Art not thou that same (Arme) that hath smitten the prowd Egipt? Arnobius and Augustine, vnderstand by ỹ same strumpet in Iericho, those that are wise in their own conceites.

Vnto the other Doctors, Rahab semeth to signifie rashnes, and insolency or pride, wherwith the Egiptians are by good right entituled, as the speciall enimies of the Iewes. And Thargus the Hebrue Writer in this place hath Mitsarri, that is to say, Egipt for Rahab.

Mitsarri Raab.

Those persons called Allophili (as it is in the Greeke translation) are Philistines. For the hebrue text hath Phelesset, which S. Hierome translateth for Palestine.

Pheleſſet,

And the same Hierome vpon the first Chapter of Amos, giueth to note, that the 70 Interpretes, called the Philistines alwaies strangers borne: for wheresoeuer (sayth he) in the olde Testament, we read Straungers borne, they are to be vnderstood not commonly, as touching all forraine nations, but properly of Philistines, which

which nowe are called Palestines.

These Nations, that is to say, Egiptians, Babilonians, Palestines, Tyrians and Ethiopians, were well known to the Iews for their Neighborhood, and for their malignant mindes towardes them.

Hereby therefore the Prophet teacheth in the person of God, that the before mentioned People, although hetherto they knewe not God, and were manifestly vngodly and accursed (as al other nations being without hope, & wanting knowledge of God in this worlde) shall yet notwithstanding, be receiued into grace and fauor of the Gospel. As if he sayd, I wil remember those Nations, amongst them which will know me: that is, amongst my elect and true Christians, which know & worship me, by fayth in Christ. Blessed is hee which God so thinketh vppon, that hee is written in the booke of life. and what manner of life soeuer he led before, hee yet may (through grace in Christe) be reckoned amongst the people of GOD, that is, the Church of Christ.

Our Schoolemaster, D. Martin Luther, (that he might also open the mistery of the calling of the Gentiles, in thys place vnto the eares of ỹ Germanes) doth thus trans-

late it, Ich will predigen lassen Rahab vnd Babell, das sie mich kennen sollen: that is to say, I will let preach Rahab and Babilō that they may know me.

And this rightlie and perspicuously so he doth: for, that it is the rule of a good Interpreter, S. Ierome writting vnto Summa and Fretela teacheth vs: that hee might expresse the phrase of an other language, in the propriety of his own tongue which thing also amongst the auncientes, the best learned Writers haue done: as Tully in Protagora Platonis, & in Oeconomico Xenophontis, and in Demosthenes his Oration against Aeschines, & many other. In which place, heere that iolly bragging of the outragious sinagogue is beaten backe, wheras it crieth, Abraham is our father, we are the heritage of God, the Gentiles are accursed. Iohn 8. ver. 39.

The Gospel pertayneth vnto all Nations.

For it is a clere and euident Testimonie, of the calling of the Gentiles out of the whole worlde, to the Gospel of Christ: for by the calling of the aforesaid nations, in thys place, are all other Nations also to be vnderstode, wheresoeuer they bee throughout the worlde.

And like as the Prophets do prophesie of the grace of Christ, to be imparted vnto the

the Nations, that the kingdome of Christ may be Catholike or vniuersall: therfore not only shall God, remember the posteritie of Abraham, after the flesh, but also the Gentiles in the whole world, out of whom by fayth, he maketh the sons of Abraham, that if not in consanguinity, yet in ỹ same Fayth, they may resemble their true beleuers Father Abraham. Therfore doth the Apostle call Abraham, the Father of al the faithfull by circumsision, that vnto them also Righteousneſſe might bee imputed, euen as vnto him, (beleeuing the promise concerning Christ) Faith is imputed vnto righteousnes. Ro. 4. 16. ve. 6. 7. Ga 3. ve. 7. 22

The Lawe worketh nothing there, nor the generation as touching ỹ flesh: for the promise happened not vnto Abraham, by the Law, nor his seede, That he should be the heire of the worlde, but by righteousneſſe of faith. Like as in 3. chap. Gal. ver. 7. he sayth, They which are of faith, are the Children of Abraham.

We vnderstand here, that the flesh hath no prerogatiue in respect of iustification, but fayth in Christ: wherefore, we which were taken from among the Gentiles, and (which as the same Apostle sayth) were once farre of, are now made neere by the

bloode of Christe. Ephes.2. verse 13,

Who from out both Iewes and Gentiles, hath made one, and hath broken the stop of the partition wall. verse 14.

Nowe we both through him haue an enteraunce vnto the Father of mercies by one Spirite. verse 18.

Thys doth the promise of God in thys Psalme, I will thinke vppon Rahab and Babilon, &c. that is to say, I will call and take vnto me, Children from out of all nations in the world, and not out of Canaan onely: which surely ought to be reckoned by good right, among the glorious things which are spoken of, touching the Church of Christ.

For the Apostle also in the third chapter to the Ephesians, tearmeth the calling of the Gentiles into the Church or Congregation of Israell, a Mistery: which was not alwayes knowne vnto the Sonnes of men, but is reueyled vnto the holy ones, ỹ Apostles of Christ and his Prophetes, by his holy spyrite: namely, that the Gentiles are fellow-heyres with the Iewes, members of one bodie, and Copartnes of the promise of lyfe in Christ.

And the Prophet Dauid here addeth in the end of this verse, Loe, ther is he born:

(that

(that is to ſay) the people of the nations before remembred.

Where are they borne? I anſwer, wher as he reckoneth vp, by the name of thoſe Nations, it is certaine that he ſpeaketh of them which are now borne: but he affirmeth the miſtery of regeneration, To bee by water & the Spirit, as in Ioh. 3. And he teacheth alſo, that thoſe Nations borne anew there, that is (within the gates of Syon in the Citty of God) haue giuen their names vnto Chriſt, forſaking their Idols and are to be conuerted from darkeneſſe vnto light, and from the power of ſatan vnto ỹ true & lyuing God: that they may alſo receiue forgiueneſſe of ſinnes, and inheritaunce amongſt them, which are ſanctified by fayth in Chriſt.

verſe 5 { And of Sion it ſhall be reported, that many are borne in her: And he euen the moſte high, ſhall ſtabliſh her.

IN thys place the tranſlation (as Saint Hierome ſayeth to Summa and Fretela) according to the places, times, and pleaſures of old writers, differeth from the Hebrue veritie: for, that ſaith, Vnto Syon it ſhall be reported, many are borne

in her. But the græke translation hath it thus, The Mother Syon shall say, many persōnes are borne in her. Finally, the west Church hath nowe for a longe time read, Shall Syon say many are borne, &c? In which place, not without cause do wee detest the negligence of the Prelats of the Church, in whose power at this day, consisteth the cheefe regarde of thinges, who do surmount the Princes of the Empire, both in wealth and reuenues: much more are equall vnto them, and yet in so many ages, not euen one hath beene found, who at the charges of the Church-goods, hath reformed the examplers of the Byble, or at leastwise ỹ Psalter, which in al the Churches is song nights and daies: such faithfull Stewards of God are they forsoth? But let vs suffer them to fil vp the measure of their Fathers, indeede the Pharises, who euen themselues, with like periurie gouerned their Sinagogue in time past so long, that whiles they woulde not repent them, they perished from the face of the earth.

The notable negligence of ỹ Popish Prelates for spirituall matters in this Authors time.

First, we will shewe forth what meanings the Hebrue text hath. Of Syon it shall be reported, that is, of the Church of Christ it shall be preached, Many are born

in

in her. That is euery one that is regenerate by the Spirit, is borne in that Syon: for, in the Church are, the worde of lyfe, and the Sacraments of our Saluation.

without the Church of Christ is no saluation.

Wherefore, they which remaine out of the Church, are the Children of wrath, the Children of olde Adam, yea carnall Children dead in sinnes, and subiect vnto eternall damnation.

The sonnes of Adam.

But they which in Syon addresse or reedify the Citty of God, do finde the Gospel of Saluation, and the Sacraments by the which they were borne anew, & are made the Children of grace, the sonnes of God, and new men, are raised vp from the death of sinne, and made spirituall heires of eternall life.

We are regenerat by the Gospell and Sacraments

The Hebrue phrase is, Vir & Vir, Homo & Homo, for the word Vnusquisque. Luther whom the spirit of Christ taught bymoſt greeuous tribulations not only to singe with voice, but also with the spirite and truth, expressed this verse to the Germans, vnderstanding on this manner: Man wirt von Zion sagen, das aller ley leut drinnen geboren werden. It shall be sayd of Syon, all Nations shall be borne therin: which we out of the Hebrue text doe thus expound, Vir & Vir, that is, euery one in

whatsoeuer Nation he be borne, at length yet agayne hee is borne anewe in Syon. As Peter also in Acts Cap. 10. sayeth, Of a trueth I perceiue that God is no accepter of persones, but in euery Nation, hee that feareth him and worketh righteousnes, is accepted with him. ver. 34. & 35.

According to the græke edition, we read The mother Syon, that is ỹ Church, which is the spirituall mother. (For within the Church we were borne anew, with water and of the spirite, and in the lappe of the Church, as Infants are in theyr Mothers belly:) And first wee are nourished with milke, and afterward with strong meate, that is with the Worde of God, preached vnto vs according to our capacity: vntill we all meete together, in the vnitie of Fayth and knowledg of the sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ, as the Apostle S. Paul sayth Ephe. 4.

Vnto thys spirituall byrth by or from God, had Esay respect: with whom in hys 49. chap, The Church (maruelling at the multitude of her Children) crieth thus: Who hath begotten these? seing I am barrain, & desolate, a Captiue & a Wanderer to & fro, and who hath nourished them?

And

And the Lorde God anſwereth her, Beholde, I wil lift vp mine hande to the Gentiles, & ſet vp my ſtanderde to the people, & they ſhal bring thy ſons in their armes, and they ſhall carry thy daughters vppon their ſhoulders, ibidem ver. 22.

And the Apoſtle S. Paule in the 4. Gal. ſpeaking of the Church, ſayth: But Ieruſalem which is aboue is free, which is the Mother of vs all: For it is written, Reioyce thou barraine that beareſt no Children: Breake foorth and cry, thou that trauaileſt not, For the deſolate hath many mo Children, then ſhe which hath an husband. Eſay 54.

Auguſtine in thys place vnderſtandeth by the worde Homo, Chriſt, by reaſon of the diſpoſing of the nature humaine taken vpon him: which though it haue a godlie ſence or meaning, yet is it not ſpoken in place.

Arnobius (not marking the Hebrue ſence, Homo & Homo) vnderſtandeth Adam begetting ſonnes which may poſſeſſe the earth, & Chriſt begetting ſonnes which may poſſeſſe the Heauens: But theſe words make nothing for the purpoſe For, he rehearſeth before, diuers nations purpoſing to ſhewe that not onely the

Iewes

Iewes but also the Gentiles (whereſoeuer in the worlo they be) ſhall fully attaine to that Citty of God, and ſhalbe borne anew in her, that this ſecond and ſpirituall birth may not only pertayne to Iſraell, after the fleſh, but without reſpect of any perſon euen vnto all nations. For by the commandement of Chriſt, The Goſpell was to be preached vnto all Creatures. Which thing ſith it bringeth regeneration, all Nations are altogether, to bee admitted vnto this citty, That they might be born anew (as Peter ſayth) not of mortal ſeede, but of immortall ſeede, by the worde of the lyuing God, which abideth for euer. 1. Pet. 1. ve. 23. For ſo our Lord himſelfe openeth vnto vs all the Prophecies, touching the ſaluation of the Gentiles in Math. 8. and Luke 13. Many ſhall come from the Eaſt, and the Weſt, from the North and the South, and ſhall reſt them with Abraham, Iſaac, and Iacob, in the kingdome of God. Math. 8. verſe 11. Luke 13. verſe 29.

Wee haue alſo in this place, a moſte ſtrong weapon againſt the arguments of the Iewes, and thoſe which imbrace Iudaiſme: whoe do wreſt and arrogate the promiſes made vnto this Spirituall Syon) to them and to their earthlie Ieruſalem: as

if

if these so greate commendations were spoken of the earthly Cittie. And in our age the newe Donatistes and secte of Chiliastes, most folishlie also dreame with the vncicumcised, promising themselues earthlie thinges: where the Spirite of Christe promiseth in the Prophetes, (with most sweete allegories) spirituall and celestiall thinges. Vnto which fanaticall persons also the most delicate Table of the word of God, is turned into a snare and trappe, yea vnto an offence and Retaliation: their eies are darkened that they see not, & their backes are alwayes croked, that they see nothing but earthlie things, wheras mer Celestiall thinges are promised vnto the electe ones of God. For those Nations whom the Prophet & Psalmograph heere recokeneth vp, and affyrmeth to be borne in Syon, for a trueth are not borne in that earthlie Syon and Ierusalem: Wherefore wee doe most necessarily vnderstande the verse to be sette downe as concerning the Spirituall Syon.

The kingdome of Christ is spirituall.

For so the Apostles and Euangelistes (as the Interpreters of the Prophetes taught by GOD) haue instructed vs to vnderstande and handle the Oracles of the Prophetes on that manner. Christ

the

the spirituall king, a high Preist of good thinges to come, promised in the Gospell vnto a spirituall people, thynges spirituall and eternall, and not meere temporall good things. Wherfore, as Augustin writing vpon the 39. Psal. admonisheth vs: Let no man promise himselfe that, which the Gospel promiseth him not: The Scriptures promise vs nought in this world but tribulations, persecutions, calamities, encrease of sorrowes, abundance of temptations: to these things let vs specially prepare vs, least vnprepared we vtterly fall. These sayth he.

That halfe verse, (The most high, euen hee shall stablish the same) hath in it more consolation, then our slender capacitie can comprehend: It is a certayne special thing of those glorious Titles whych are declared of ỹ Citty of God. For, what can bee spoken more glorious and more excellent of the Church of God, then that the same is not founded and established by humaine handes, strengthes, or councels, but of the selfe same God, the workmaster and preseruer of all thinges.

For euen he, Iesus Christ the son of the highest God, the power and wisedome of God the father, was sent to be a rock and founda-

foundation, a Wall and couering of thys holy Citty. Herevpon it followeth, that this Citty shall alwayes be safe, from the tyranny of death and of the deuill, which hath dominion ouer death: much more then shall thee be safe from fickle, fading and brittle power of thys worlde. For, seeing that God himselfe is the founder, confirmer, and defender thereof, it cannot bee destroyed nor subuerted, yea, the foundation of this Citty shall stand vnshaken or immoueable, euen to the vttmost, and for euer. As it is in the 47. Psal. God hath founded the same Citty, (his Church) for euer. verse 7. Therefore although it bee oppugned or assaulted, of most cruell and most mighty enimies without all truces, (namely of Sinne, feare of Death, the Deuill, the Worlde and the Flesh) yet it shall not be cast downe at any time, but it shall stand firme, and mightie through Christe, Who is a fiery wall in the compasse of his new Ierusalem: And he that toucheth her toucheth the Apple of Christes eye, as Zachary sayth. Cap. 2. verse 5.

Herevpon learne we that the building of that Citty is not begunne, continued, and confirmed with any strength of men, but with the alone power of God: for hee hath

God is the master builder of the Church,

hath layd the first stone, and not only frameth in order, all the building thereof, but also keepeth and preserueth the same: altogether it dependeth of the same God, not of vs, least any man should boast thereof. For whiles the vngodly is conuerted vnto Christ, he is builded vpon Christ, hee is made a liuely stone of that spirituall building, but hee is conuerted by the alone power of Christe: whiles Christe sendeth his Gospell, giueth harty sorrow or repentaunce, faith and his holy Spirit. As without the Spirit of Christ we can do nothing Ioh. 15. And the Apostle Paul openly confesseth in 2, Tim. 2. That the beginning of repentance is not in our power, but is gyuen from aboue: If at any time (sayth hee) God giue them repentance to knowe the truth, and recouer themselues from out of the snare of the deuill, wherin they are holden at his pleasure. ver. 26. If God then lay the foundation of this Citty, that is, if he make them of the Children of wrath, the Children of grace, and not they themselues, if God draw sinners vnto him and freely iustify them for Christs sake, ỹ they may be conuerted from their vngodlines & beleeue, and in beleeuing may be made fit stones to ỹ building of this spiritual Sion:

The church of God is beautified by Christ.

The beginning of our iustification is of God & not of our selues.

If

If he (I ſay) lay the ſtons himſelfe & poliſh them, & build & ſtabliſh the whole citty alſo, I pray you what glory hath free will in ỹ caſe of Iuſtification? Hath not he which buildeth & confirmeth this city, al the glory whiles the holy Ghoſt beginneth in vs Iuſtification, & conſerueth the ſame to ỹ end, that he which glorifieth, ſhold not glory in the law nor in works, nor in ſtrength but in the Lord: When as no man can come vnto Chriſte the corner ſtone of that building, except the heauenly father do draw him. Ioh. 6. And no man can come vnto the father but by this corner ſtone Ieſus Chriſt Ioh. 14. Here are the new & old Pelagians confounded and vtterly caſt down, which go about to build and ground this City by their own works merits & paſſions, which blaſphemouſly affirme, that grace is giuẽ according to our merites, and moſt arrogantly caſt away the grace of Chriſt. If a man ſhall aſke of theſe how they are conuerted: they aunſwer, they do that which is in their power to do, & endeuor toward weldoing with natural ſtrẽgth or ability of vnderſtanding & will, and ſo they merit primam gratiam de congruo: and when freewil is helped of grace (by deed brought forth from freewill and grace) they affirm that

Freewill is nothing in the caſe of Iuſtification

1. Cor. 1.

New & old Pelagians cõfounded.

The opiniõ of ſchoole Doctors in meriting primam gratiam.

Their opni on of meriting ex Cõdigno.

that they deserue euerlasting life, de condigno. Nowe, some men are ashamed of such blasphemous doctrine, and deny that they euer taught so, to the end they might deceiue simple soules. But I appeale vnto the Bookes of the Aduersaries, I imagine no vntrueth: let the Schoole Doctors bee perused ouer (in dist. 25.26.27.28.) of the Second, touching theological sentences and you shall there see that same, whereupon S. Paule speaketh in the 2. Colos. verse 8. saying: They haue spoyled vs through Phylosophy & vaine deceyuing. But truely, so to extoll the nature of man, (not yet borne a new through the spyrite of Christ,) what other thinge else is thys then, to desire to builde and grounde the Church by their own powers & strengths without Christe the foundation? For, to build and ground the Cittie of God, is no other thing, but, of vngodly ones, to make godly ones, to translate sinners from out of the kingdom of sinne and death, into the kingdome of righteousnes and saluation: to pardon sins & to implant members of ỹ Church iustified: to build vpon the Rocke Christ, & in the faith of Christ & hope of the gospel so to preserue them, ỹ they may not fal away, but to cõtinue still in fayth And this

So is that booke of ỹ maister of the Sentences called,

What it is to build the Church of God, vpon humaine errours.

this woꝛke (as Auguſtin ſtrongly pꝛoueth in his booke de Bono perſeuerantiæ) is the gift of God alone. Therefoꝛe ꝯ alone moſt high, buildeth, bewtifieth, ſtabliſheth, & pꝛeſerueth this city, as al ſcriptures do beare witnes. Not vnto vs Lord, not vnto vs (in ꝯ beginning, continuance & conſeruation of iuſtification) but vnto thy name giue the glory. We will gladly confeſſe then, that al foundations of ſaluation, which hetherto euil bewitched perſons haue deuiſed by mans wiſedome, (to the end that we ſhold be iuſtified and ſaued by them) are not only ruynous, but alſo the very deuoꝛinge gulfe of hell: whereinto are ouerwhelmed ſo manie as embꝛace not Chꝛiſt the heade and foundation: ſo many as by the woꝛks and traditions of men goe about to builde and eſtabliſh this Citie. Foꝛ they are moſt peſtilent builders, ſuch as in times paſt ꝯ Phariſeys & Scribes were: who (when they ought to haue bẽn builders) moſt vnfaithfully reiected the coꝛner ſtone without the which ꝯ ſpiritual building cãnot ſtãd at al.

Pſal. 115. verſ. 1.

Learne moꝛeouer, that the Church ſhal ſtil continue alwayes, though infinite offences dayly eſcape in her, which thꝛeaten deſtruction & downefal to the city of God. Foꝛ we which are citizens of ſo excellent

The church of Chriſt is eternall.

a Citty do euen yet make warre (as it sée-meth) in a doubtful battel, and more infirmity thē strength is sæne in vs. And that bewtiful Citty is obscured with innumerable kinds of Crosse and infirmity in this world. Sathan assaults the same by a thousand sleights: The members & Apostles of Satan disturb the same with errors: Tyrants with open hostilitye inuade & spoyle the same. But this is our consolatiō (what maner of forme soeuer this city beareth in this world) God, who hath founded and stablished the same, is of more might then all the enimies which assault it.

Wherefore shee shall still continue invincible, and at length most gloriously (in the power of her chiefe founder, and King Christ) she shall triumph ouer all her enimies, the world, the deuill & death: which thing Dauid saw in ỳ spirit, & singeth in ỳ 62. Psal. He (euen god) is my strength and my saluation, &c. vers. 7. And he exhorteth the Church ỳ she would alwaies with cōstāce flée for refuge vnto her founder, saying. Put your trust in him alwaies, &c. vers. 8.

Vers. 6.

Verſ.6. The Lord ſhal rehearſe it when he writeth vp the people, that he was borne there. Sela.

NOwe ſée in what eſtimation Chriſtians are had, whether Iewes or Gentiles, when they are borne a new in SION: God himſelfe hath regiſtred them in the booke of life and doth reckon them vp name by name, as his peculiar people, as his inheritance purchaſed with ẏ prećious blood of Chriſt. The Lord (ſaith he) in writing the people born a new in Sion, ſhall reckon them vp amonge the Catalogue of his ſaints or children: Out of this booke of life ſhall he number or name them, ſaying. There was he borne, namely in Sion: This is the Citizen preſcribed & predeſtinate vnto ẏ number of ẏ heauenly citizens: him do I know, & acknowledge as a Cittizen of my Cittie.

Luther tranſlateth it thus: Der hertus writ predigen laſſen in allergy ſprachen, das cleretlich auch claſelb, geborē werden: which may thus be engliſhed: The Lord will let preache in all manner of ſpeeches, that ſome ſhalbe borne there.

That was begun by the Apoſtles in the day of Pentecoſt, when being inſpired by the power of the holy Ghoſt from aboue,

they publiſhed foorth the great woorkes of God, in diuers languages: & the ſame thing comes to paſſe at this day, and ſhall be accompliſhed in the woorld, euen to the fulneſſe of the Meſsias his kingdome.

Through Fayth in Chriſt wee are enrolled in ỹ booke of life.

O holy and moſt louely Regiſter: For, they that ſhalbe on this manner enrolled, by God in the Catalogue of his Saincts: (who are partakers of the Sacrament of regeneration in Sion, and are made alreadie Citizens) ought not to doubt of Gods grace towards them, and of their ſaluatiõ For the gifts and callings of God are ſuch and in ſuch maner. That he can neuer repent him of them, Rom. 11. If thou beléeueſt in Chriſt, thou findeſt thy ſelfe in the booke of life. Thou art a Citizen of the heauenly Ieruſalem, thou art boorne of God. Concerning ſuch, Chriſt ſaith. Luke. 10. Reioyce that your names are written in the heuens.

Whõ, God is ſayd to knowe,

Them dooth hee acknowledge and reckon as his houſehold: For although there is nothing vnknowen to God, but all things are euident before the eies of God, yet, hee is ſaid in the Scriptures to know thoſe perſons, whom he loueth as his ſons, which do the wil of their Father, and ſhall dwell in the houſe of their father for euer. 1. Ioh. 2 So S. Paul. 2, Tim. 2. ſaith. The foundati-

on

on of God remaineth ſure, and hath this Seale, the Lord knoweth who are his. And in Ioh. 10. Chriſt calleth his ſheepe by their names & bringeth them foorth vnto the Paſtures of life. But as touching the vngodly he ſaith, I neuer knewe you Math. 7.

And in the end of this verſe the worde Sela is added: To the intent that not ſo much the word it ſelfe, as the cogitations and meditation, of ſo bleſſed a writing and myſterie of our Regeneration, might bee vnderſtood: Leaſt ſo great matters ſhould be negligently as it were ouerloked.

For if we bee wiſe we will alwaies cõſider moſt earneſtly the grace or benefite of our Baptiſme: That wee are baptized vnto the redeeming death of Chriſt Ieſus, whereas all our ſins, and euen death the reward of ſins are vtterly ſwallowed vp. Wee ought neuer to forget, that in Sion wee are well borne, who were firſt euill borne in the Babilon of this world: Namely the children of wrath, enimies of God, accurſed, & the bondſlaues of ſathan. And will you heare that excellent Cittizen of this bleſſed Sion, Paul, how much he eſteemeth this his allotted happines: how worthily he eſteemeth the moſt ample gifte of our regeneratiõ. 3. Tit. But (ſaith he) when

The profite we haue of our Baptiſm

the bountifulnes and loue of God our Sauiour, towards man appeared, not by the works of righteousnes which we had don, but according to his mercy he saued vs, by the washing of the new birth, and the renewing of the holy ghost. Which hee shed on vs aboundantlye, through Iesus Christ our sauiour. That we being iustified by his grace should be made heires, according to the hope of eternall life. This is a true saying. And saint Peter 1. Pet. 3 saith. To the which also the figure that nowe saueth vs (euen Baptisme) agreeth, not the putting away of the filthe of the flesh, but in that a good conscience maketh request to God by the resurrection of Iesus Christ. Which is at the right hand of God gon into heauen, and swallowinge vp death that we might be made heires of eternall lyfe. Therefore our dulnesse is to bee abhorred who (for so great a grace of the fountaine of regeneration wherein we haue put vpon vs Christ: & God hauing now elected vs for his Children, borne anewe vnto the life celestiall, in the number of his Citizens) doo not continuallye render him thanks; And finally who do not endeuour our selues that being clensed by the blode of Christ from our sins we might liue, so-

Titus 3. ver. 4. 5, 6 7

1, Peter 3, ver. 21. & 22

soberly

berlie, iuſtly & godly in this preſent world.

Glorie be to God our moſt mercifull father for the exceeding riches of his longanimity, whereby hee inuiteth vs vnto repentance and a life worthy of baptiſme, & continuallye beareth with ſinners. The ſame God performe in vs, ſo as with worthy thankſgiuing wee may alwayes remember That, we are born there in Sion: That is in the Catholike Church by the ſpirite, & that there by faith we may fullie continue in the ſame Citty, wherein bothe Prophets & al righteous ſoules euē before the incarnation of the Sonne of God, are regenerate or borne a newe by the Circumciſion of the heart: which Conſiſteth in the Spirit, and not in the letter, whoſe praiſe is not of men but of God. Rom. 2. verſ. 29.

Verſ. 7. { The Singers alſo and Trompeters ſhall he rehearſe: All my freſh ſprings ſhall be in thee.

HEre again the Tranſlations varie: The Hebrew text hath Kehillim, which ſome doe tranſlate as it were for ſhalmes, others, like as they which dance for ioy: Halal in deede ſignifieth to leade the Daunce, to reioyce.

(my fountaines or welsprings,) ỹ Græke word signifieth (an habitation): although this varietie doeth nothing impugne the Catholike verity, for both of them are taught as true. Yet it is very good to descerne the meaning of the Prophet in the sacred phrase, for, where as the Greekes translation, which is read in the Churche at this day, is not the pure or sincere translation of the 70. Interpreters, but is varying and corrupt, we do well by ỹ counsell of S. Ierome, if in the reading of the Lawe and the Prophets wee shall returne vnto the Originall. That is, vnto the Hebrewe language: The meaning then of the Prophet Dauid in this verse (according to the Hebrew phrase) is, And the singers are there (vnderstande in that Sion) whereas people of all nations are borne a newe, and not the Iewes onlie. But what sing they? Undoubtedly these glorious & most magnificent workes of God, which hee as the most highe founder and preseruer of the Church, worketh in the Church, to the saluation of the Church.

And seeing that those things, which God promiseth and performeth in Christ to and for his church, are such and in such maner, that they excede al humane perseuerance,

and

and vnderſtanding of all creatures in reſpect of their excellency. The Prophet ſaith here, That thoſe ſingers in Syon, are like vnto them which daunce for ioy, who for the immoderate ioyes that they haue conceiued by the preaching of the Goſpell, do euen leape and daunce for ioy. But he ſpeaketh of a ſpirituall ioye, which iſſueth out of fayth in Chriſt (whiles we are perſwaded of the holy ghoſt, that our ſins are abolished by the death of Chriſt) that wee are ſo reconciled vnto God the Father, by his ſonne incarnate, ſuffering for vs and ryſen from death to life, that hee woulde vouchſafe to bee our Father for euer and euer. This grace or benefite of adoption, ſo chærefully comforteth Chriſtians, that they deſpiſe all worldly ioyes, in reſpect of the ſincere ioyes of the Spyrit: and do eſteeme them as no other thinge elſe, then lamentation and ſorrowe. Which thing it ſelfe Spirituall perſons will teſtifie, who haue felt ſometimes in their conſciences, both the wrath of GOD, and alſo his mercy in Chriſt promiſed, and haue taſted the ſweet word of God, and the vertues and effects of the world to come. Wherefore hee ſayth not onely The ſingers, but he addeth there are alſo; Trompeters, that

How other ioyes do begin in the Spyrite.

he

hæ may moze clearely erpzesse the greatnesse of that spiritual Joy.

And whereas he addeth (Al my fresh springes shalbe in thee) he speaketh of the manifold & diuers graces oz gifts of ỹ holy Ghost, which ỹ father foz his sons sake most aboundantly powzeth out vpon his Church: neither in dæde doe those Welsprings flowe else where, without his Church, although the most gracious God doth euen power out also vpon the Gentiles diuerse giftes of body & soule, yet the Welspring of Chzists grace iustifying, the Welspring of grace, of knowledging our sins and of acknowledging gods gwdnes, The Welspring of spirituall peace & true Joy, The Welspring of thanks, of pzaiers and thanksgiuing, the Welspring of ỹ gift of daily pzaising the Lozd, that Welspring most largely opening to the gift of Charity, & the residew of the Welsprings of the guifts of the holy ghost, flow not noz gush not out into the wildernes of the vngodly ones, but in the enclosed and most plesant garden of the Church. Concerning which welspzinges, euery where we reade many things in the scriptures, as in the 68. Psa. He is gon vp on high, he hath led captiuitie captiue, & giuen guifts vnto men. ve. 18

The spirit of God imparteth hys giftes most richly vnto his Church.

In

In elder daies before the fulnes of time had appeared, when as yet the elect ones loked for the Meſſias and Sauiour (& that with doubtful deſires to come in the fleſh) thoſe welſprings of Graces then flowed in Syon, and in the Sinagogue of the people. For, In Iury was God knowne, and his name was great in Iſraell. Pſa,76,ve,1

The Gentiles were an horrible and dyre Deſart: without knowledge, how to glorifie God: as in Rom. 1. Concerning whom is ſayd in the Pſalm. Powre out thy wrath vpon the Gentiles, which haue not knowne thee. Pſal,68.& Ier,10.ve.15

In the Sinagogue or congregation was the ſacred Scripture, therin was the true vnderſtanding of the prophecies concerning Chriſte, which ſhould come, ye the Prophecies, Fayth, Hope and other free guiftes, according to the reaſon of that time.

Nowe when Chriſte the Sonne of God was ſent into the worlde, not a fewe little liding ſtreames and ſmall Welſpringes of the guiftes of the Holy Ghoſt, but the wide windowes of heauen beeing opened, great flods and ſeas of free guifts plentifully flowed foorth in the Churches of Chriſt: and the predictions of the Prophets were indeede fulfilled, as touching

the

the moſt ample effuſion (of the Spirite of the Meſſias glorified) in and vppon hys Church: as in the aforeſayd 68 Pſal. He hath gyuen giftes vnto men. ve. 18. And as in Eſay 12. ver. 3. You ſhal draw out waters with ioy, out of the fountaines of the Sauiour, And as in the 32. Cap. verſe 15. Vntill the ſpirit be powred vpon vs from aboue, and the wilderneſſe become Carmell, or a fruitfull fielde, and the plentuous fielde be counted as a Forreſt. verſe 17. And the worke of Iuſtice ſhall be peace, euen the worke of Iuſtice and quietneſſe and aſſuraunce for euer. verſe 18. And my people ſhall dwell in the Tabernacle of peace, and in ſure dwellings, and in ſafe reſting places. And as it is ſayd in the 44. Cap. verſe 3. And I will powre out water vppon the thirſty, and floods vpon the dry grounde: I will poure out my ſpirite vpon thy ſeed, and my bleſſing on thy buddes. And they ſhall grow as among the graſſe, and as the Wllowes by the Riuers of water. verſe 4. And agayne in the 35. Cap. verſe 6. 7. thus. In the Wilderneſſe ſhall waters breake out, and Riuers in the Dezart. And the dry ground ſhall be as a Poole, and the thirſty as ſprings of water. Alſo as the Prophet Ezechiel in his 36. Chap. ſayth verſe 25.

Then

Then will I powre cleane water vppon you, and yee ſhall be cleane: yea, from all your filthines, and from all your Idols wil I clenſe you. A newe heart alſo will I giue you, and a newe Spirite will I put within you: and I will take away the ſtony heart out of your body, and I will giue you an heart of fleſh. verſe 26. **There ſpeaketh he of Baptiſme and of the holy Ghoſt, which in Baptiſme is beſtowed vpon vs. Moreouer in the Prophecy of Ioell, Cap. 2. as it is ſayd:** And it ſhall come to paſſe, that after this I will powre out my Spirit vpon all fleſh. verſe 28. **And in Acts 2. appeareth. Finally, as in the Prophecy of Zachary and 13 Chapter is written.** And in that day there ſhall be a fountaine opened, to the houſe of Dauid, and to the inhabitants of Ieruſalem, to waſh away their ſinnes and filthines. verſe. 1.

This Fountaine **is** Baptiſme **and the** holy Spirite, **with his giftes, wherby alſo commeth the waſhing away of ſpirituall vncleaneneſſe: and the knoweledge of the Scriptures to the edifying of the Church. Vnto this fountaine of water of life, flowing out to life euerlaſting, are wee called by Chriſt, in the 7. of S. Iohns Goſpell.** If any man thirſt, let him come vnto me and drinke:

drink: Who ſo beleeueth in me (as ỹ ſcripture ſayth) out of his body ſhal flow, euen foũtaines of liuely water. Which thing he ſpake as concerning the ſpirit, which true beleeuers in him were to receiue & enioy.

To be breefe, in Syon, (that is) in the Church, God himſelfe dwelleth, as in his ſpirituall Temple: what maruell is it then, if in the Church onely liuelie fountaines or welſprings of al graces do burſt forth and water this Paradiſe, vnto fructifying in this ſpirituall Syon? We do here finde aſſuredly, the word of God in a Catholique ſence, the Spirit of Chriſt, fayth, true righteouſnes, remiſſion of ſins, peace of Conſcience, Ioy of the ſpirit, Loue, and fulfilling of the Law, and whatſoeuer ſpirituall benefits may be: becauſe we finde the neuer failing fountaine of all benefits God himſelfe, who is the moſt liuely bleſſednes. But the Gretians doe reade thys verſe thus, The dwelling in thee, is as it were of all them that do reioyce.

The Prophet Dauid heere ſpeaketh of a ſpyrituall ioy, which true beleeuers only in Chriſt do poſſeſſe: concerning which, S. Peter in 1. Epiſt. Cap. 1. ſayth, Whom ye haue not ſeene, & yet loue him, in whõ nowe though yee ſee him not, yet do yee be-

beleeue and reioyce, with ioy vnſpeakable and glorious. verſe 8. Receiuing the ende of your fayth, euen the ſaluation of your ſoules. verſe 9. True ioy cannot bee, but where the ſorrowfull perſon is deliuered from all euils. The greateſt miſcheefes are, to be caſt away from God, to remains in ſinne, to ſuffer the tranny of death, and to be reſerued to eternall damnation. For all the euils of this worlde, being compared to theſe horrible and eternall euils, are euen ſcarcely ſhaddowes of euils.

But true deliuerance from vndoubted and greateſt euils, may no where elſe bee founde, but in Syon, as it is ſayde in the Prophet Ioel 2. Cap. Euery one which ſhall call vpon the name of the Lorde ſhall be ſaued. For in Mount Syon and Ieruſalem ſhall be deliuerance (as the Lord hath ſaid) and in the remnant whom the Lord ſhall call. verſe 32. True ioy is in ỹ church alone.

No where elſe then, but in the Church the true SYON, can there be true ioye: Wherefore the dwelling or habitation of all them (which truely reioyce, by reaſon, their ſins are forgiuen thē through Chriſt and ſaluation by him reſtored vnto them) is in SYON alone: they that are without Syon, are in their ſinnes, therfore they

are

are the bondslaues of death and the deuill. When as therefore they lye in most greuous and eternall paines enthraled, what place of true ioy may be ther: yea, though they fully and wholy possesse in the meane time euen all the pleasures of this world?

The righteousnesse of Christ, pertayneth not only to the Iewes, but also to the Gentiles.

Marke also that hee sayth (Of all them that reioyce,) is to vnderstand, not onelie that the Iewes, but also the Gentiles are to be admitted to the true Ioy of Syon, by the promise of GOD: which thing the Scripture euery where witnesseth. In the 46. Psal. The Gentiles are called by name vnto his heauenly ioye. O clappe your hands together all yee people. O sing vnto God with the voyce of melody. Hee is the great Kyng ouer all the earth. verse. 1. & 2. and Paule in 15 Rom. Praise the Lord all yee Gentiles, and laud yee him all people together verse. 11, And the Prophet Esay. Chap. 11. The Gentiles shall put their trust in him, according to the translation of the 70. Interpreters. And this ỹ Prophet Dauid singeth in his 63. Psalm. The righteous shal reioyce in the Lord and put his trust in him, and all they that are true of heart, shalbe glad, ver. 5. 10. Behold he saith not the Iew onely shal reioyce in the Lord but ỹ iust: is no man iust then but the Iew?

Aske

of Paule, who in Rom. 3. teacheth, That the Iewe is not iuſtified by the workes of the Law, but by fayth in Chriſt the righteous and only iuſtifier. And by and by he after that, ſayth: Is hee the GOD of the Iewes onely? Is he not alſo God of the Gētiles? verſes 29. 30. Yes, of the Gentiles he is alſo God, which iuſtifieth Circumciſion by fayth, and vncircumciſion through faith. And in the 9 Rom. ver. 30. he ſayth: What ſhall we ſay then? that the Gentiles which followed not righteouſneſſe, haue attained vnto righteouſnes, euen the righteouſneſſe of faith.

Here the Scripture openly teacheth (ſo farre as vnto iuſtification pertaineth) that there is no difference betweene the Iewe and the Gentile: all haue ſinned and haue need of the glory of God, but by the alone grace of Chriſt they are iuſtified. And as S. Peter in Acts 15. confeſſeth, God (ſo much as to iuſtification belongeth) made no difference betweene the Iewes and the Gentiles. verſe 9. If hee made no difference betweene them, if he alſo iuſtifie the Gentiles by fayth in Chriſte, euen then againe ſhall the Gentiles be founde iuſt by Chriſt: If they be iuſt, then alſo do they reioyce in the Lord, they reioyce in Syon.

They haue aſwell their dwelling place as the Iewes, the fleſh of Abraham haue in Syon: out of which Citty no man is excluded, but by that incredulity, which wyth the vnfaythful Iewes he reiecteth: becauſe they imbraced not Jeſus Chriſt the King of Syon, VVhom the Father himſelfe (as Dauid ſayth) appointed to rule ouer Syon his holy hill: And placed him as the head of the Gētiles. Therfore, ỹ dwelling place of all which truely reioyce, (that is to ſay of Chriſtians) is in Syon, namly the church of Chriſt: concerning which ioy of Chriſtians, the Prophet Eſay thus prophecieth in the 51. Chapter: Ioy and gladnes ſhall be found in Syon, thankſ-giuing and the voyce of praiſe. ver. 3. And the redeemed ſhall returne, and come with ioy vnto Syon, and euerlaſting ioy ſhall be vpon their heades, they ſhall obtaine ioy and gladnes, and ſorrow & mourning ſhal fly away. ver. 11. I euen I am he that comfort you. Who art thou that thou shouldeſt feare a mortal man: and the ſon of man which ſhall be as withered graſſe? ver. 12. Which true and perfict ioy, (neuer to bee taken away from vs. Iohn 16.) Chriſte our Lord & God (who bee bleſſed for euer) vouchſafe to gine vs hereby true faith in him, and in the world to

Pſalm. 2,

Pſalm. 17.

to come, by the cleare and manifeſt beholding of him. Amen.

They that impugne our Catholique fayth, which we haue confeſſed ſix yeeres agone, in a very great aſſembly, before the Emperor and States of the Roman Empyre at Auguſta, and will haue thẽſelues only accounted Catholique, do tie ẏ church to the Seauen-hilled Babilon, & ſo deſcribe her, that ſhe may be ſæne and perceiued with our very eies, as if indeed ſhe were a worldly Monarchy, wherin a viſible head & Vicar general might beare rule: they (I ſay) with their finger, point at that Spirituall Syon. But the Scripture both heere in this place and elſewhere, often enough teacheth vs, that the Head, the builder and King of Syon is ſpirituall, and the Citty ſpirituall, not earthly, alſo the Citizens of that glorious City to be new creatures in Chriſte reioycing, ſinging and leaping for ioy, not openly riding on ſtatly ſteedes, in kings Pallaces and all prodigality of thys world, but in the Spirit: for, being ſaued through hope (as S. Peter ſayth) with inward ioy, they looke for that bleſſed hope and appearance, of the glorie of the great God, and our Sauiour Ieſus Chriſt, in the day of our full redemption. But in the meane

The Church is neither that Seuen-hilled Baby lon, nor yet a worldly Monarchy.

Titus cap. 2.

meam time, they weepe and lament in this world: contrariwise, the world reioyceth and is glad. And as Christe sayth, in the worlde they Finde affliction, but in themselues peace, through Christ the ouercommer of the world. For, if a man behold the church according to ỹ outward shew, shee shal not be seene the dwelling place of thẽ which reioyce, but a loathsome prison of sorrowfull and afflicted persons. Therfore the blessings of that spirituall habitation, do excede all vnderstandings, and are not perceiued with fleshly eyes: and the vngodly ones in this worlde, are not worthy to see, no not the least Cittizen of thys holy Citty, adorned with those her true blessings, which we haue in Christe, The worlde seeth the outwarde man which is corrupted, but he seeth not the heauenlye Ierusalem with her cittizens borne a new of the Spyrite.

Iohn 16. verse. 33.

The ritch glutton in Luke 16. seeth Lazarus a begger, full of sores, & famished with hunger at his gate: but I pray you what carnall eye sight, yea, what humane reason, wold know so wretched and abiect a person in outward shew, to bee the beloued Childe of God, to raigne with Christ, and whom the very Angelicall spirits did attend

attend vpon: with ſuch figures of calamity lye Chriſtians couered in thys World. The Apoſtles thoſe moſt excellent and noble Princes in Chriſtes kingdome, howe afflicted were they in the kingdome of this world? They ſæmed outwardly the vileſt perſons of all men, they were buffited with blowes, they wandered vncertaine coaſtes, they were railed on and became as the moſt loathſome things of the world Where (I pray you) were then the eyes which could perceiue ſuch and ſo great cõpæres of the heauenly kingdome? finally, how vnknown was Chriſt, the king and builder of the eternall kingdome, vnto the Children of this world, in the Synagogue of his people? For as it is ſayd by Peter, If carnall eyes could haue ſeene & known the Lord of glorie, the Iewes would not haue crucified him. And in the 22. Pſal. he telleth vs what manner of perſon he was reputed in the world. I am aworme (ſayth he) and no man, a reproch of men, and the outcaſt of the people, al they which ſee me haue laughed me to ſcorne. verſe 6.

Chriſtians lie couered with figures of calamity

Pſalm 22. verſe. 6.

This one thing therfore let vs be careful of, That we may ſtill continue in the citty of God, (euen by faith in Chriſt) let vs reddily imbrace affliction, as the compa-

nion of the Gospell, and for the name of Christe, as the heauenly watchword and badge of his kingdome, let vs not esteeme or passe any thing, what blind iudgments of this world are giuen vpon vs, but lette the determination of the holy Ghost, touching vs in this Psalme, be only set before our eyes. viz. The Lorde loueth the gates of Syon: what shall the most pestilent enmie of the enimies then hurt vs, which crieth, that we are gone from God, and from his Church? The Lord himselfe buildeth the Citty wherein we are, although then in the sight of the Children of this world, she seeme outwardly vile and a dungeon, yet is shee an excellent and impregnable Citty. The Aduersaries reproch vs with errors, but heere they that acknowledge Christ, do well vnderstand, that all fountaines of Gods graces do flow in this citty of God Therfore euen then also doth the sound doctrine of Christ, a right and true fayth, yea good workes indeede, and studie after godlines here hence flow forth likewise, yet doubtlesse fayth is far more luke warme in vs, then is expedient. But wee must pray vnto the Lord, that instantly, that what he hath mercifully begun in vs, he wold make perfect the same. That we

seeme

ſeem not to haue receiued in vain, ſo great grace of God in our Syon, & that the moſt glorious name of Chriſte, bee not for our ſakes blaſphemed: according to Peters admonicion therfore. Let vs abſtaine from fleſhly luſts which ſtriue againſt the ſoule and as ſtraungers & Pilgrims in this world (whoſe glory paſſeth away) let vs ſeke with earneſt deſire after a future & permanent City. Wherein (as S. Ihon ſaith) There ſhall be no more death, nor mourning, nor crying, nor ſorrowe, but God ſhall wipe away in her, all teares from the eyes of his true beleeuers. Apoc. 21. verſe 4. 1. Pet. 2. verſe. 11.

Let the Children of thys Worlde take their delyght in earthlie Citties, and fill theyr mindes wyth pleaſures which ſhall ſoone haue an ende, for they ſhall bee conſumed from of the Earth, which nowe they vniuſtlie occupy and enioy: Let vs (whome GOD hath called to the ricth Glorie of heauenllie inheritance) ſeeeke for thinges which are aboue. VVhere Chriſte our King and high Prieſte ſitteth at the right hande of GOD. Which the ſame King of Glory vouchſafe to accompliſh and performe: The Authors comfortable cõcluſion to the elect of God. Ephe. 1. verſe. 18. Coloſ. 3. verſe. 1.

name: For, into this Citty (concerning which, so glorious thinges are spoken) except wee heere in this life doe enter by Faith, wee shall not possesse the same in Deede: when this world shall have an end: which without doubt shall not longe endure.

FINIS.

URBANVS REGIVS.

Psal. 135. { Praysed be the Lord out of SYON which dwelleth in Ierusalem: Prais yee the Lord, verse 6.

R. R.